

¶ A Godlye

treatyse of Prayer, trans-
lated into Engliche, By
John Bradforde.

).:.(

¶ James. iiii.

Pou aske and receaue not, because pou
aske amisse euen to consume it vpon poure
holuptuousnesse.

¶ John. xvi.

Whereto pou haue asked nothinge in
my name: aske and pou shal receaue it that
your ioye maye be full.



Cunto the
Christian Reader, John
Bradford wisheth the true
knowledge of Jesus Christe,

);



In this Booke
folowynge thou haste
good Reader, a godlye
peece of woork, made
bp the godlye learned
manne, Maister Phi-
lip Melancthon, con-
cerninge praper, the whiche as he lament-
teth to be epther to lpttle oz to corruptelpe
spoken of euonge manpe wryters: euen
so do I lament, the to little and to corrupte
ly vsunge of it in these dayes with manpe
englishe menne: notwithstanding the same
be very diligently and godly set forth, bp
publyke ancthoritie, bp priuate wryttings
bp diligent preachinge, and exhortacions.
Wherunto in that on all spdes, spiritual-
ly and corporally, publikely and privately
these

A. 9.

8
these perillous daies of necessitie so nippe
vs, and prouoke vs to praye, and by pray-
er to fetch downe helpe from aboue: that
yf nowe, we wyl not wth dyspence vse
it, watching thereunto wth all sobriete
surely we nedes muste feele that, whiche
we cannot be able to beare. For alreadye
Godes anger is sette on fire, as once it was
agaynst the Israelites, Numeri. xvi.
and hath begonne to burne in the Campe
of Godes Church in Englande, I mean
it not so much concerning the body, as con-
cerning the head, euē concerning king Ed-
ward the sixth our late Lord & most deare
king, so that I feare me it wyl go on fore-
wardes (for we haue few Moyses, & Aa-
rons, which stand as gappes betwene god
& vs) And whē Godes iudgemēt beginneth
at such deare childrē of God, as our moste
precious pearle & king was, I cannot be-
leue it wyl stay there. Though he was A-
dāms child (for who maye saye my heart is
pure from spynne?) Prouerbe xx. yet am I
perswaded that it was not hys but oure
spynne, which hath procured God to take
hym awaye from vs, before he beganne to
reforme hys common weale as gracionly
he hadde well begon and gone forwardes
in

in the reforminge of the Church, for that Discp.
parte whiche concerneth doctrine and the pline of
Ceremonies of the same. We neuer dydde wat yet.
knowe what a benefite of **GD** he was
vnto vs; and therefore we were vnthanke-
full, and that mooste impioulspe: where
throughe we haue prouoked **GD** to
take hym awape, that by the wante of hys
benefyte we shoulde be broughte to the
feelpnge of oure vnthankefulnesse and
impiete: But to thys ende surelpe, that
we mighte repente, aske merce, pardone,
and truelpe to tourne to the **LORD**, ij. king.
xxiij.
that he myghte cause hys strikinge An-
gelles to putte vp hys swerde, and est-
sones yet blesse vs farre aboue oure expec-
tacion, If I sape we wpll nowe lamente
oure vnthankefulnesse, sorowinge oure
spunefull lyfe, and wpth earnestte prayer
begge as well merce, for that whiche is
passe, as also grace hereafter for that
whiche is to come by lighteninge the light
of hys holpe countenaunce vpon vs.

Wnt yf we sepng nowe **Goddess** an-
ger thus kyndled agaynst vs, and daylpe
more and more sendyng out great smokes,
whiche commonly doe immediatlpe pro-
cede greate flames, as the tumultes almost

Aug.

every

Everpe where presentelp, doe shrowdelp
Prognosticate, pf I sape we seynge thys
wpll not repente vs of oure bouthankesful-
nesse, and monstrouse spynnesfulnesse seking
the **LORD** whilest he maye be found,
Psalm, in the dape of oure trouble callinge vpon
hym as he commaundeth vs, not wouth-
oute a prompse that also he wpll heare
and helpe vs: assuredelp the eares of them
that be to be bozne, wpll tingle at the
hearinge of the greate wrath that **GOD**
wpll shewe vpon vs. To thintente there-
fore that **GOD** might turne his fauoura-
ble countenance towardes vs, in that
the meanes there vnto is heartie repen-
taunce and prayer, because I cannot be e-
uery where to stpre vp menne there vnto
by preachinge, I haue thoughte it my due-
tye, to signifie my good wpll by wytyng
that, whpche somethinge **GOD** mighte
vse as a meane to helpe there vnto.
Vnto a sermon therefore of repentaunce,
whiche euen presentelp I haue put forth:
I haue also putte forth thys treatpse of
prayer, the whpche hath been a good space
translated, as a good parte more of the
common places of thys **Mapster Melancton**

lancton, whpche one dape maye fortune
to come abroad, pf I shall perceave
anye commoditie by thys to come to the
Churche of Chrifte, not that I stande in
doubte, whether the common places
be profptable or not, but because I stand
in doubte of my unspyttenesse and una-
bleness, exactelpe and plapuelpe to plape
the Translatour. This treatpce of praye
er mighte and shoulde have hadde more
laboure and dplpgeance on my parte, pf
that the presente tyme of it selfe hadde
not even as it were enforced me to sende
it forth the presentelpe, that there by in
tyme, some that shoulde reade it or heare
it readde, myghte be taughte or at leaste
occasioned the more truelpe and dplp-
gentelpe to praye to the **G D D** of mer-
cpe, that he woulde mittigate hys au-
ger iustelpe conceaued agaynst vs, and
as the Prophete prayeth in hys anger to **Abacu. ii**
remember his mercpe.

It is prouoghe **Oh I D R D E** and
A plague mooste heaupe that we haue
losse our good King, but in deede we haue
deserued it, and with him that thou shoul-
dest take also, as well the benefpce

A. iij,

of

La. xiiij.

of tranquillitie, and poletique peace, as also
thp holpe. Gospell and true Religion: for
never was there nacion that so horrible a-
bused thp Gospell and contemned thps
as we haue done, pea halas **WMD**
presentelpe we doe it: so that righteouse
arte thou, pf thou take it awape, and gene
it to a nacion that wpll bringe forth the
fruites of it. Thps three peares (Oh lord)
pea and threeto, haste thou come to looke
for frupte, but thou fyndeste none saue
onelp leaues; nape **WMD** no leaues
doeste thou fynde, for all oure wicked-
nesse is so manpfelle that all nacions, see
nowe to oure shame that we neuer recea-
ued thp Gospell but to cloke oure coue-
teousnesse, Ambicion, and Carnalitie:
Deare father pet cutte vs not downe,
let the swete spgges of thp swete Gospell,
tarpe wpth vs, and dpgge thou aboute
vs, and lape thp downge aboute vs,
so shall we (I truste) bringe forth the fruite
to the piaple of thp name. Lette not nowe
the wycked people sape where is thep
WMD. Thou oure **WMD** arte in hea-
uen, and canste doe whatsoeuer thou wilt:
doe thou tourne vs to thee Oh **WMD**
saue vs, and contynue thp Gospell and
Religion

Religion amonge vs, for thy sonnes sake
oure Sauoure Iesus Christe, Saye Amen
good Reader, and ble thy Bookes there
after.

It teacheth thee what **G O D** thou
shouldeste call vpon, it teacheth thee
wherefore he heareth thee, it teacheth thee
wherefore thou shouldeste call vpon him:
it teacheth thee what thinges thou shalte
aske, and in what order, it teacheth thee
howe to honour the Sanctes, and what
is thyr worshyppe, it teacheth thee to be
thankfull and giveth thee occasion to be
thankfull if thou wylte reade it, waite it,
carpe it awaie, and practyse that which it
teacheth.

Go to therefore, take thy Bookes
in thy hande to stirre thee vp to praier,
remember thyn owne weakenesse and
neede, as well in soule as in bodie, I wyl
not saye in thy goods name, familie voca-
tion. &c. Remember the state of Goddes
Church, of the common weale, of thy
frendes, parentes. &c. Remember that
Sathan slepeth not, but as a roaringe Ty-
ger seeketh oure destruction publikely, and
priuatelly, spirituallly and corporallly: re-
membere howe manye haue stande, bothe
before

before **G D D** and manne, as surelpe as
thou doeste, and yet haue fallen and haue
been ouerthrowen horriblye: remembre
howe that the chyldren of **G D D** haue
been dyligente in prayers alwayes
from the beginnynge, as well in theyr
needes corporall as spirytuall: remem-
bre that theyr prayers haue not been in
vayne, but graciouslpe haue they ob-
tained theyr requestes as well for them-
selues as for others: Remember that
G D D is nowe the same **G D D**, and
no lesse ryche in mercye, and plentefull,
to them that truelpe call vpon hym: and
therefore in verpe manpe places doth he
commaunde vs to call vpon hym, so that
excepte we wyl heape synne vpon synne,
we muste needes vse prayer. **G D D** pro-
mises are bothe vniuersall towards
all menne, and mooste free wthoute re-
specte of oure worthynesse, yf so be we
acknowledge our vnworthines, and make
oure prayers in the faythe and name of
Jesus Christe, who is oure mediatoure,
and sitteth on the ryghte hande of his
ffather prayinge for vs, beyng the same
Christe he hath been in tymes paste,
and

and so wyl be vnto the ende of the world,
to helpe all suche as come to hym.

Duelpe in thy praper awape wth the
purpose of spynninge, for he that prapeth
wth a purpose to continue in anye synne
cannot be hearde, hys owne conscience
presently condemneth him. He can haue
no true testimonye, or assurance of Gods
hearynge hym. For euen as in bapne, he
that hathe a wounde, despyeth the hea-
lyng of the same, so longe as in the
wounde there remayneth the thyng
that is the cause of the wounde, as a
kniffe, a pellette, a darte, or a shafte head. &c
Euen so in bapne is the praper of hym
that retayneth still the purpose to con-
tinue in synne, for by it the soule is no
lesse wounded, then the bodie wth a
swearde, or anye suche instrumente. As
therefore to the healyng of the wounde
in a mannes bodie, thys is fyrste gone a-
boute that the kniffe, or Iron, whiche
is in it, be fyrste pulled oute. So doe thou
in praper, awape wth purposynge to
continue in synne. **God** condemn-
ed in the olde lawe all spotted sa-
crifices. **Leuiticus. xxiij.**

Awape

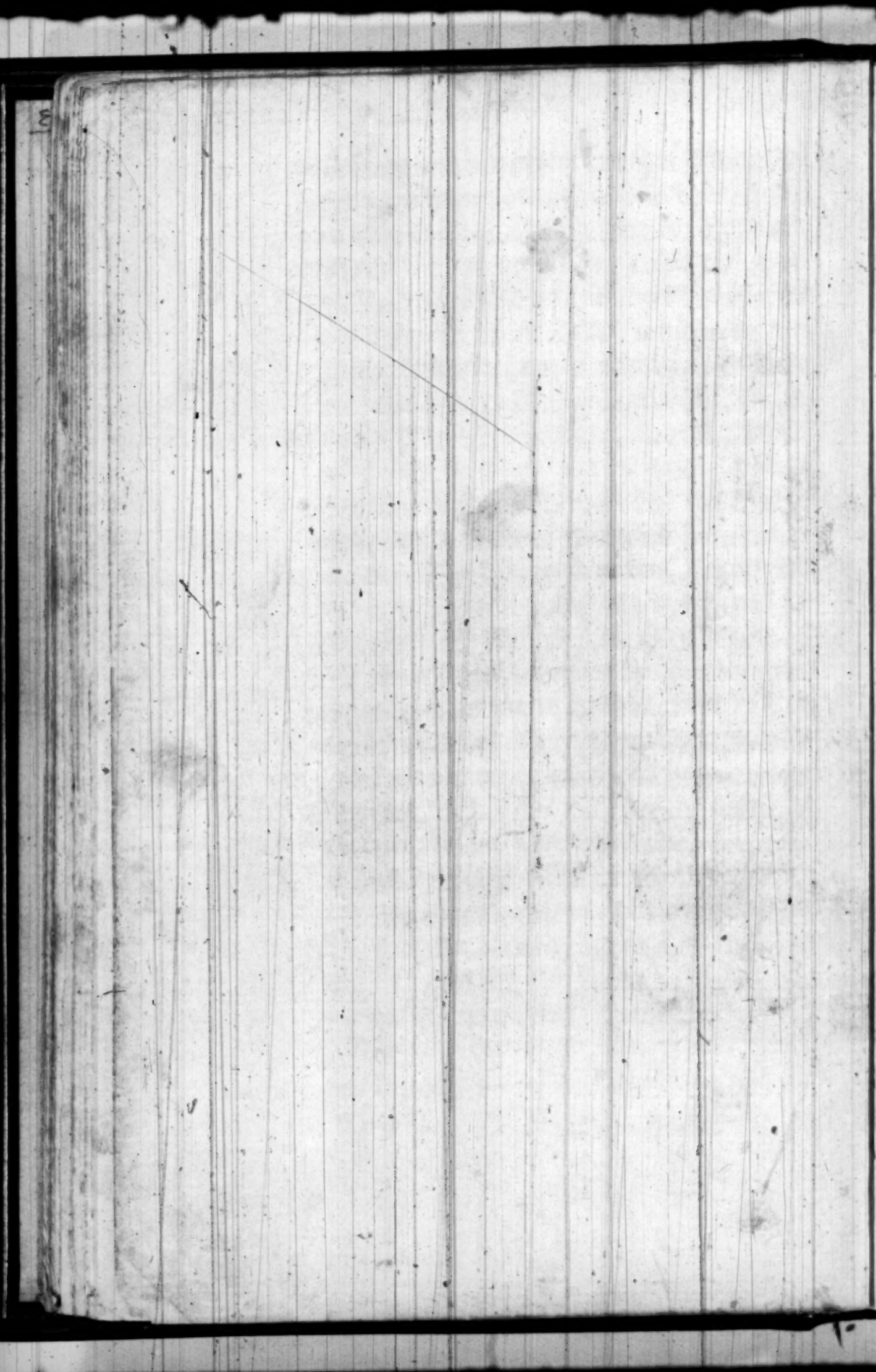
And in
his law
he wyl
delite
mighte &
dape. &c

Awape therefore wpth the spottes of pur-
posunge to continue in synne, bydde adew
(when thou goest to praper,) bidde adew
I sape and farewell to thy coueteousnesse,
to thy vncleennes, swearing, spinge, ma-
lyce, dronchenesse, gluttonye, pdlenesse,
pyrde, enuye, garrulitie, slouthfulnesse,
negligence, &c. If thou sealeste thy wpl
full and peruerse wpll vntwpllinge there
hnto, oute of hande complaue it to the
I D R D E, and for hys Christes sake
prape hym, to resourne thy wicked wpll,
putte hym in remembraunce of hys pro-
mple songe by the Aungels, *Hominibus be-
na uoluntas*. Luke. ij. that by Christe it
shoulde be to hys glorie to geue to menne
a good wpll, to consente to hys wpll, and
therein to delighte nypghte and dape. The
whiche is that happpuesse whiche Dauid
spngeth of in hys spalte Psalme, therefore
more earnestlye craue it, and cease not tyl
thou gette it: for at the length the Forde
wpll come in an acceptable tyme I war-
rante thee, and geue it thee, and whatsoe-
uer else thou shalte also aske to hys glorie
in the name and fapth of hys deare Christ,
who is the doore of the tabernacle, where
at the acceptable sacrifices to God were
offered

offered, *Leuiticus. xviij.* as this Booke doth
well teache thee, pf thou wylte diligentely
marke it: Therefore to it I wyl nowwe re-
ferre thee, beseeching the everliving God
of merce to endue thee and me, and all
other hys chyldren, wth the spirite of
grace and prayer, that we maye dyligent-
lye vse this sacrifice of the Calves of oure *De. 14.*
sippes, whiche is not abrogate wth the *Hebr. 13.*
olde sacrifices of the olde Testamente,
that we maye vse it I saye dyligentelye
euerye daie, not onelye at *Eveninge* and
Morninge, as the olde lawe bled, *Nume-
ri. xviij.* to teache vs in the beginninge
and endinge of all thinges we go aboute
to seke for Goddes helpe: but also, as *Da-
uid* sayeth. *Meridie. Psalm. Lxix.* even in
the middeste of all oure workes, pea in all
partes of oure workes, at all tymes as
Christe teacheth vs alwayes to praye, and
never to be wearie: not that I meane
thys so, as though I woulde haue anye
to folowe the *Psallians* or *Euchites* whi-
che to obeye thys commaundemente of
Christe, for praying alwayes, byd nothing
els nyght and daie, but recyte *Psalmes*,
and certayne prayers, thinking him moste
holpe, which had read and rehearsed most
Psalmes,

8
Psalmes and prayers : but that I woulde
haue vs to haue oure affections vpon god,
and oure desyre for his helpe (for wthout
him can we doe nothinge, Johⁿ. xv.) not
quenched or pressed downe, by obliuion or
forgetfulnesse of **G D D** whiche is the
worme and mothe of a Christian consci-
ence. And wher vnto we shalbe holpen, p^r
that we do often eiaculate, and as it were
sende oute of oure heartes and lippes,
some short sighes and woordes for Gods
helpe, as we reade of good and holy men,
that were accustomed so to doe. Amongest
whom was greate care and dyligence of
perseuerance in prayer, as the Historie of
S. James (whose knees by kneelinge in
prayer, was as harde, as though they had
been of a Camel (rather then of any many
and of manie other doeth teache vs. **God**
open oure eyes, to see oure greate neede, &
his greate mercyes and readie helpe,
and then doubteles, we w^{ill} be as
dyligent, as here tofore we
hane been negligent, and
pet are, the **Lorde** a-
meinde vs, **Ame.**

100



A treatyse of prayer, made
by the Godly learned man,
Philip Melancthon.



Seeing that of other vertues, as of temperance, mekenes, &c. there are reade manye thynges wrytten with great diligence, I can not but much marueyle that of this vertue (of all other the moost chiefe) thynuocatio of God or prayer, there is not onely very lytell set forth, but also baggage of praying to the deade, mingled with that which is set forth. In like maner y^e doctrine of faith, whiche chieflie in prayer ought to shyne, is lytle, yea nothyng spoken of. And so it goeth concerning the difference of the promise of grace, and the promise of corporall benefites, I mean, this geare is negle-

B. j.

cted.

Prayer
is the
prework
of the
churche
onely.

ected, and not spokē of. But surely
it is moost profitable, & the church
should be diligently & amply in-
structed, how she ought to pray. &
how & prayer is the propre worke
of the churche alone. Many other
vertues, as tēperaunce, mekenes,
be founde euen in them, which are
ignozaunte of God, as in Pompo-
nius Atticus and suche lyke. But
prayer is onely of such as be gods
people and churche, and in dede e-
uen the pꝛincipall fortresse and de-
fence of al the churche as Salomō
sayth: The name of the Lord, that
is, the true inuocation of God, is a
moost strong tower and fortresse.

ii. degrees
of pra-
yer, peti-
ciō, & tha-
nkeg-
uppe.

But let vs discern the degrees
of prayer. Eyther we aske some-
thyng of God, (and that is called a
petition or prayer) eyther we giue
thanckes for the benefites recea-
ued, that is, we testifie that we in
dede, haue bene holpē of God, and
we

we giue thāckes vnto him, and by
the celebziaciō of the same benefite,
we prouoke oure selues & others
vnto the feare of God, vnto fayth,
and vnto inuocacion or prayer.

These formes or kindes, Paule of
tētimes nameth, and his wordes
be knownen. Philip. iii. be not care
full, but aboue al thynges, let your
petitions in prayer and supplicati
ons with geuinge of thanks bee
knownen before God. Therefore
least our prayer should be a bayne
patterynge, or superfluous spea
kyng, and an Ethnike murmure,
or rumblyng, let vs separate our
inuocacion from the Ethnike, ma
hometicall and Jewyshe prayer, &
let vs learne, how God must be cal
led vpon, & prayed vnto, in trueth
and veritie.

And first, when we pray, let vs
oftentymes thynke, what diuersi
tye is betwene the true inuocaciō,

B. ij.

whych

The dif
ference
betwene
y prayer
of the
church &
of the
heathen.

whych the churche of God doeth
make, & the Ethnike, Mahometi-
call, and Jewyshe prayer. Here
let vs know chieflie, that there is
two diuersities. The one of Gods
essence or beyng. The other of his
wil and pleasure, whych is reueya-
led and disclosed in hys promyse,
in and by the mediator his sone.

Concernyng the former, of gods
essence, let vs knowe that the hea-
then, the mahometistes, & the Je-
wes, and whosoever calleth vpon
Idolles, or such as be deade, let vs
knowe I saye, that al those do erre
from the true God, which hath re-
ueyled and opened him selfe in his
worde whych he hath geuen, and
in hys sonne whych he hath sent.

The tur
kith prai
er what
it is. The turkes do call vpon God (as
they saye) maker of heauen and
earth. But they will not confesse
hym to be the true god, the maker
of heauen and earth, whych he hath
geuen

geuen vnto vs hys worde, by hys
Prophetes and Apostles: neyther
will they assent, Christ to be y^e sone
of God. Therefore they vtterlye
know not God, as Christ playnly
sayeth: He that hono^reth not the
sonne, honoureth not the father.
Now God wyll not be knowne a-
ny other wyse, but in such sorte, as
he hath reueyled and opened hym
selfe in hys word by hys sonne: for
whych cause we haue often sayde,
that we shoulde not in anye wyse
thinke any gods churche, or cōgre-
gacion of electe people, to bee els-
where, but in the congregacion of
them whych are called, where the
gospell is truly preached. Here on-
ly true praier is made, and not els-
where. For it must nedes bee that
true inuocaciō be directed to this
God, whych hath opened him selfe
in thys word, and in the sendynge
of hys sonne, oure Lorde Iesus

B. iij.

Christ.

Christ.

The other diuersitie concerning gods will is no lesse necessary to be knowen. For although natural reason doth knowledge god to be an eternal mind of vnmeasurable power, wysdome, ryghteousnes, goodnes, the maker of al thinges, whych punyssheth the flagitious & haynous offenders: Yet all such as be ignoraunt of the gospel know not whether God wil heare our prayers, and wherfore they be harde. They know not the mediator Iesus Christ, and the promises. And verelye that is no prayer where we doubt, whether god receaue our prayers, and knowe not wherfore he doth receaue the: but rather a bayne patteryng & superfluous mumblyng, as was that oracion or prayer of the barbarous king in Virgile.

W father thys thing wold I gladly knowe
Whether

Whether in hapne we do tremble & feare

When in þe cloudes thou doest out throu
Thy lpghtning, and thōderest in the ayre.

So the saying is, that there was ^{Jupiters} in crete an ymage of Jupiter, whi- ^{ters Jo}
che had neyther eares nor eyes, ^{mage in}
whereby some godli s person dyd ^{crete}
signifye that there was no prou- ^{what a}
dence, and that the praiers of men ^{one it}
were not heard. ^{was.}

Agaynst thys e-
uyl we must be instructed, þe thys
fayth is necessary in our prayers,
namely þe our prayers are in dede
heard of god, and accepted for his
sonnes sake, the mediatour accor-
dyng to the promyses.

Wherfore some such forme or ma-
ner, is mete for vs to meditate in
prayer, whyche conteyneth these
two differences, and admonisheth
vs of the persons of the godhead,
and of the promyses.

Omnipotent, eternal, & the everli ^{A forme}
uing God, þe eternal father of oure ^{of praier}

B. iiii.

Lord

Lord Iesu Christ, which of thy vn-
measurable goodnes hast opened
thy selfe, and made proclamation
of thy sonne our lord Iesu Christ,
Heare hym. O maker and preser-
uer of all thynges together, wyth
thy coeternall sonne our Lord Je-
su Christ, and the holy goost, pow-
red oute vpon thyne Apostles. O
wise, good, merciful iudge, & migh-
tye Lord, haue mercy vpon me for
Iesu Christes sake, thy sonne our
Lorde, whome thou wouldeste of
thy merueylous & incōprehensible
counsayl, shoulde be made for vs a
flayne sacrifice & mediatour, peace
maker, reconciler, and intercessor,
to thende thou mightest shew thy
exceedyng great wrath agaynste
synne, and thy vnmeasurable mer-
cy towarde mankynd. Sanctify
and gouerne me with thy holy spi-
rite, preserve and rule thy church
and the common weales, whyche
giue

giue harborough to thy people,
helpe the studies of such as learne
the doctrine of thy churche, & other
honest artes. &c.

This forme or maner of prayer
doth somthyng admony the hym &
speaketh it, of the persons, & of the
mediator, and of the promises. For
when we name the mediator, the
promises come in mynde, as here-
after I will shewe. For thou muste
thinke to what god thou directest
thy prayer, where and wherefore
he reueyled hym selfe. It is a very
great and an enarrable benefyte, &
God hath reueiled hym selfe with
so notable, assured, & euident testi-
monies in hys woord, and in the sen-
dyng of hys sonne Iesus Christe,
he would then be so knowen as he
hath reueiled him selfe. And these
onelye doth he heare and accepte,
which do inuocate & call vpon thys
god so reueiled & opened, & do ac-

B. b.

know-

knowledge thys mediator.

Plato
his de-
scriptio
of God.

Plato hath described God ex-
cellently wel, God sayeth he, is an
eternall mynd or spyte, the cause
of good in nature. Some manne
myght saye, what is there further
to be required. Wydde not Plato
know God, as he is, eternal, wyle,
good, the creator of all good thyn-
ges. No, yet he hath not said suffi-
ciently, for it behoueth to haue our
myndes led vnto God, as he hath
reueiled and opened him selfe, and
to kepe fast the doctrine of y^e sonne
our mediator.

Five ar-
ticles of
the do-
ctrine of
prayer.

After that these differences be
shewed, now I wyll distribute the
doctrine of prayer into fyue arti-
cles.

the first
is what
God
thou prai-
se unto.

Fyrst let vs thynke who is this
God we call vpon, to what God
our mynd is direct. For our myn-
des should not be caried here and
there as the Ethnikes are, but as
Christ

Christ doth say the. xiiij. of John,
No man cometh to the father but
by me, let vs thynke that there is
none other god, but only him whi-
che alway hytherto fro the begin-
nyng hath reueiled him selfe vnto
hys church, in geuyng hys word,
and in sending this hys sonne our
Lord Iesu Christ, to be our media-
tour, for whych cause I haue afore-
shewed, a forme or maner concer-
nyng the thre persons, and the te-
stimony of y^e reuelacion. And forth-
with we must thinke vpon y^e word,
for the mynd not knowyng God,
Doubteth whether God wyll bee
called vpon, whether he regarde
our gronynge and syghes, whe-
ther, and wherfore he wyll heare
vs. There semeth not a more easie
or lyghte thynge to be done, then
prayer. for the payning and euil
men, whych haue bene and be in y^e
numbre of Gods people, haue al-
wayes

wayes made some prayers. Whe
we thinke on theyr praier, we di-
spute in oure myndes, why doth
God rather heare vs then them?
we haue often fallen, we haue de-
serued punishmentes, we are in no
poynt worthy to receaue so many
benefites at gods handes. Agaynst
these and suche lyke argumentes,
through the whych innocacion or
prayer is wot in many to be faynt,
& in many to be viterly quenched,
let vs weapon and defende our sel-
ues wyth tharticles folowynge.

The se-
cond is y
the com-
maunde-
mentes of
God to
prayer,
shuld be
opposed
to oure
vnbefefe

The seconde article therfoze is
the commaundement geuen vs to
prayer. We may not thinke y there
be no other synnes, the murtheres,
theft, adulterye. &c. But also vn-
doubtedly it is a very great synne
not to render thys seruice to god,
I meane not to praye, not to axe,
not to loke for helpe from God in
necessities, not to render thankes
for

for þ̄ benefites we haue receaued.
Let vs therfore set agaynst vnbe-
lefe, and our vnworthines, the cō-
maundementes. When we doubt
whether God wyl be called vpon,
whether he haue respecte to oure
groynges, teares, desiers, pray-
ers, let vs set befoze oure eyes the
cōmaundementes. For in that he
commaundeth hym selfe to be cal-
led vpon, be thou sure that prayer
is not a bayn numblyng. If thine
vnworthines do put thee in feare,
thinke thou what folishnes & mad-
nes were it to dispute in all other
cōmaundementes, þ̄ therfore thou
shouldest not abstayne from theft
and murther, because thou art not
worthy to obeye God. If any hou-
holder shoud cōmaunde hys ser-
uaunt a lawful worke, he woulde
not receaue the excuse of hys ser-
uaunt, yf he would say. Sir I am
not worthy to obeye you.

Let

Let vs therefore alwayes haue
the commaundementes of God in
oure syght, and whyles we praye,
let them often come into oure re-
membraunce.

Math. vii. Aske & you shal haue,
and an vniuersall word is added,
Whosoener, or euery one þe asketh
receaueth.

Luke. xviij. We oughte alwayes
to pray, and neuer to be werye.

Math. xxviij. Watche and pray þe
you fall not into temptation.

i. Timo. ii. I exhorthe that aboue
al thynges prayers be made.

i. Thes. v. Reioyce alway, pray co-
tinually, in al thynges be thackful
for this is the wil of God in Christ
Jesu towardes vs.

Psalm. l. Cal vpon me in the time
of thy trouble, and I will deliuer
thee.

I haue spoken now of the com-
maundement, And these sentences
appear.

do apperteygne to the second cō-
maūdemēt of ꝑ. x. cōmaūdemētes.
Thou shalt not take the name of ꝑ
Lord thy god in vaine: so ꝑ prayer
is a worke & the chiefe seruice of
the second commaundement.

The third article is. The cōmaun The. iij.
dementes being considered, it is is of the
nedeful to a chriſten minde to ſeke promi-
foꝝ ꝑ promiſes, that he may know, ſes made
whether and wherfoze God heaꝝ to bee
reth vs, beyng vnworthy, and ha- heard.
uyng deſerued grieuous plagues.

But then lette the order of the the order
promyſes be considered. Firſte let of the
vs ſet before vs the promiſe of re- promiſes.
miſſion of ſynnes. Foꝝ this ſen-
tence is true, god heareth not ſin- John. 1.
ners. That is, ſuch as repent not,
and ſuche as ſeke not foꝝ forgeue-
nes of ſynnes.

Wherfoze in al our prayers, yea
when we be about to aſke anye o-
ther thinges whatſoeuer they be,
let

let vs fyrst thynke vpon remission
of synnes, promised by & for christ.
And let there be in our sight some
moost euident and playne senten-
ces, as in the .x. of thactes it is said
To hym beare all the Prophetes
wytnes, that through hys name,
al they that beleue in hym, shal re-
ceauue forgeuenes of their synnes.
And in the .v. to the Romaynes.
Because that we are iustified by
fayth, we haue peace wyth God.

And it profiteth muche to cal to
remembraunce, many testimonies
that our mindes might be assured
and certayne this truely to be the
continual voyce of the gospel per-
petuallie from the promyse made
to Adam, how that forgeuenes, &
free pardon of our synnes, is cer-
taynly geuen, for & thorough christ.
And in all our prayers, as to God
we must make them, so we muste
make them, in the truste and fayth
of

of Christ oure mediatour, as it is
sayde. Ephe. iii, by whom we haue
boldenes, and entraunce in al con-
fidence through fayth in him. And
Hebrewes the iiii. Seynge we
haue an hyghe prieste, Iesus the
sonne of God, let vs go boldly vn-
to the seate of his grace.

Now after that we be admoni-
shed of oure reconciliacion, let vs
than gather together the promy-
ses of benefites and gistes spiritu-
all and temporall.

promy-
ses of
spiritual
and cor-
poral be-
nefitēs.

John. xvi. Verelye, verelye I
say vnto you, whatsoeuer you shal
aske the father in my name, he shal
gyue it you. In my name, that is,
nampng me, as one myght saye, yf
you aske, nampng me your media-
tour, and hygh bishop praying for
you. For he commaundeth that
we shoulde come to God in and
through faith or trust of the medi-
atour, as is afore sayd, No man co-

C. i.

meth

meth to the Father, but by the
sonne. Luke. xi. How much more
shall youre heavenly Father gyue
the holpe ghost to them, that aske
him. Psalm. l. Call vpon me in the
tyme of thy trouble, and I wil de-
liuer thee.

John. xv. If you abyde in me, &
my wordes abyde in you, ye shall
aske what ye wyll, and it shalbe
done to you. These wordes do as
it were tye & bynd y promise vnto
y churche, wherin the voice of the
Gospel is truly taught. Let ther-
fore the churche of Christ, that is,
an assembly or cōgregation, in the
whych is preached the Gospell of
God, be assured, that of very truth
he is heard in her praier, so long
as she reteyneth the puritie of the
Gospell. For it is spoken in the
xviii. of Mathewe: If two of you
shall agree vpon earth, for what
thyng soeuer it be, that they wold
Desire,

desire, they shall haue it of my fa-
ther whyche is in heauen. For
where two or thre are gathered
together in my name, there am I
in the myddest among them. Here
also is sette forth to the churche a
swete promyse. Deut. iiii. There
is none other nacion so greete, vn-
to whome theyr Goddes come so
nygh, as the Lord our GOD is
nygh vnto vs, in al thynges as of-
ten as we call vpon him. Psal. clxb.
The Lord is nye vnto all them,
that call vpon hym, to all suche as
call vpon hym in truth. He doeth
the wyll of them that feare hym,
and he wyll heare their prayers.

Esa. lxb. Or euer they cal I shall
answere them, yea whyles they
be yet but thinking how to speake,
I shall heare them.

Sirach. xxxv. The praier of him
that humbleth hym selfe, goeth
through the cloudes tyl he come

C. ii.

nye

npe, he shall not go her way, til the
hygheste God haue respecte vnto
thee.

O the vnoutspeakable goodnes
and mercy of God towarde hys
churche, in the whych is preached
the word of hys Gospell, he com-
maundeth þe we shoulde aske good
thynges, and he hath added moost
large promyses, to thintente he
myght prouoke vs to praye. But
our imbecillitye and weakenes is
great, great is the insensible bloc-
kynnes, and the want of felynge
of mans mynde flyng from God.
Therefore let vs beinge awaked,
wyth so many commaundemētes
and promyses correct and amend
our doubtfulnes and distruste, and
let vs begynne to come vnto god,
Christe beyng our leader, neyther
let vs not thynke, that the diuine
promyses are vayne sowndes or
voyces, as the Epicures do faine.

God

God hath not opened and disclosed hym selfe for nothing in so many notable testimonies, he hath not declared hys wyll in vayne, he would through hys word, correct and amende oure ignorance, and our dowbtynge.

Right wel therfore doth Caule-
lerus say, that mans mynde is ne-
uer so ready to receaue, but God
is much more gready to geue. For
he is verie true, and an vnfayned
keper of hys promyse.

A wor-
thy sen-
tence of
Caule-
rus.

The. iij. article is, That it is
nedeful, fayth, and trust in God, to
be kindled and inflamed in prayer.
For therfore were the promyses
geue, to thintent that fayth might
be increased. And as before I haue
spoken of the order of the promyses,
so here we must first know, in eue-
ry prayer, what thyng soeuer we
pray for, that this fayth muste al-
wayes go before, namely that god

The. iij.
is of
fayth,
how y^e it
must bee
gyuen to
the pro-
myses &
kindled
in pray-
er.

C. iij.

for

forgeueth vs our synnes, and vn-
doubtedly is pleased with vs, our
prayers are accepted for Iesus
Christes sake our mediatour.
Wherefore the testimonies of fayth
which Paule alledgeth do compr-
hende thys fayth also, although &
promyses be made of other oute-
ward objectes. The whych thing
they that do not vnderstande, do
reason & the sentences out of Ge-
nesis, & of the Prophetes, are no
thinge to the purpose alledged of
Paule: for I remembre that I haue
heard such cauillacions. But Da-
uid could not aske victorie, except
he were afore acerteined wythin
hym selfe, that hys synnes were
forgeuen, that he was accepted of
God, & that hys prayers were re-
ceaued of god. Furthermore we
must put a difference betwene the
thynges we praye for. Eytter we
praye for spirituall or for corporal
bene-

benefytes. Concernyng the spiri-
tuall benefites, let vs knowe, that
God hath promised them, & wold
wythout any condicion, that they
should be asked, as for geuenes of
synnes, delyueraunce from impie-
tye, and eternal death, the gyfte of
the holy gost, & everlasting life, &c.

This is here the chiefe pro-
mise of the Gospell, of the whych
God woulde haue vs moost assu-
red: yea, euen then, when we are
moost in necessitie of any corporal
thynges, as it is sayde. Roma. iij.
Therefore by sayth freely, that the
promise myght be sure.

In askyng these thynges there
is no condicion to bee coupled to
sayth, for it is the immutable com-
maundement of God, whych byd-
eth vs to heare Iesus Christe, &
to beleue the Gospell. And those
whych he repent, should fullye per-
swade them selues, that they are

we are
hpm is
an vna-
changea-
ble com-
maunde-
ment.

C. iij.

accep-

accepted of God, for and through
Christ. The whych thyng, who so-
ever doth not beleue, & same doth
accuse God of lyinge. Therefore
here is no condicion at al to be ad-
ded, but we muste beleue the othe
of God, when he sayeth, As surely
as I lyue, I wyll not the death of
a synner, but that he returne and
lyue. Saule beyng overcome in
sebe battels, ought not to haue de-
parted from God, but rather to
haue fled vnto hym, and to haue
asked reconciliacion. Dauid expul-
sed out of hys kyngdome, and out
of all hys glozy: yet forsoke he not
God, but he dyd well knowe, that
reconciliacion, and the fauoure of
God was promysed, and that he
ought to laye hande on thys pro-
myse by fayth, yea although euen
the whole nature of all thynges
shoulde haue bene agaynst it.

For al be it the churche bee sub-
iect

fect to the presente miseries of the
bodies, yet we muste not thynke,
how that (because of them) we are
for euer caste awaye of God, as
i. Cor. xi. When we are indged,
we are chastened of the lord, that
we shoulde not bee damned of the
world, And Christ sayeth, blessed
be they that mourne, &c. Mat. v,
And thus muche for the petition
of spirituall benefytes, now wyl
I speake of corporall benefytes.

Here also as is afore sayde,
fayth must nedes procede and go
before: (fayth I saye) which laieth
hande on forgeuenes of synnes, &
assureth vs, that we please God,
and haue oure prayers hearde for
Christes sake. We ought alwayes
in euery prayer (whatsoeuer we
aske of God) to be adourned with
this fayth. Now concernyng the
corporall benefytes we aske, we
muste bee perswaded of these thre

C. v, thynges

thynge must we beleue concerning temporal benefites. i. if they are gods giftes & come from hym.

thynges. fyrste that GOD is in dede, the very auctor, and geuer of these benefytes, and that they come not by fortune, or be calte by to vs by chaunce, neither are gotten throught mannes diligence on lyfe.

Therefore to thintente we maye knowe that they are geuen vs of GOD, GOD wyll, that they be asked of hym, as lyuyng, defence, tranquillity, peace, successe or good spede, in the offices of oure vocacion, good health, &c.

if they are giue for the seruacio of hys church

Secondely we muste beleue, that GOD, although it be hys wyll, to exercyse the church, wyth the crosse and affliction, yet neuer thelesse, he wyll gyue to her temporal benefytes, as ciuilities or common weales, meane harborowes, meate and dryncke, defence of studye and learnynge, scholes prosperitie in gouernaunces, and other

in other necessarie thynges, leaste
he shoulde fall into vtter destruc-
cion. Thyrdly we muste beleue, in y^e our
that G O D woulde, that the fapth of
fapth of reconciliacion and forge- spiritual
nesses of synnes shoulde be exerci- benefits
sed, and encreased throughe and inpghte
in the askynge of corporall bene- as wel be
fites. kindeled
as cōfir-

It behoueth vs to conside all
these thynges, when we praye for
any corporall benefites. And for
asynuche as we knowe, that the
churche is subiecte vnto the crosse
and affliction, let vs pray for these
corporall thinges in such sort, that
we maye offer therewith our o-
bedience. yf G O D wyll haue
vs longer exercysed in the want
thereof, as Dauid doeth aske
and expecte to bee broughte a-
gayne into hys kyngdome, what
tyme he was expelled by hys
Sonne. But yet he offe-
reth

In as-
kyng cor-
poral thi-
nges lette
vs offer
our obe-
dience, &
praye wth
a cōdicti-
on, yf
god will
if it be to
hys glo-
rye.

reth vnto God his obedience, if he
wold not haue hym to be brought
agayne. Thys therfore he sayeth
ij. kyniges. xv, If I shal fynde fa-
uoure in the syghte of the Lorde,
he wyll brynge me agayne: but yf
he shall saye vnto me, thou doeste
not please me, I am ready, let hym
do as semeth him good. And christ
sayeth: father, if it be possible, lette
this cup passe fro me, but not as I
wyll, but as thou wylt. Matt. viij.
Also the thre chyl dren. Daniel, iij.
Our God whych we worshyp can
delyuer vs: but yf he wyll not, bee
it knowen to thee o kyng, that we
wyll not worshyp thy God. And
Paule sayeth, Roman, viij, We
know not, what we shoulde desire,
as we ought: that is, the fleshe be-
yng oppressed wyth the greatnes
of afflictions, prayeth for delyue-
raunce, and wonderfullye feareth
to render obedience, but yet the
spirite

spirite doth reuoke the mynd bnt
to obedience, and though we aske
and looke for delyueraunce, yet
we wythstandeth not the wyll of
God, but wybe delyuered when
it shal please God. Alwayes ther-
fore when we aske or praye for the
churche, or for the common weale,
or for our familie, or for the schole,
thys general sayth I haue spoken
of: that is, of Gods law to vs, must
not be absent: but as concernynge
corpozall thinges we craue, let vs
beleue, that eyther God wyll deli-
uer vs from these calamities, for
the whych we make our prayers,
or elles that he wyll mitigate and
aswage them. For seynge the
churche in thys lyfe, is subiecte to
the crosse and affliction, there do
remayne some troubles, but God
throughe the prayer of hys ser-
uautes doeth aswage and miti-
gate them.

On

On thys sorte do the Prophe-
tes praye concernynge that wa-
gynge of Gods punishmentes. Ie-
remye. x. Chasten me in iudge-
ment, and not in thy furoure. And
Habacuck, when thou art angrye
(oh God) remembre thy mercye:
And Eloy, lxiij. O lord bee not so
foure angrye.

Prayer
shuld be
made
not only
for our
selues,
but also,
pea spe-
ciallpe
for the
churche

And in suche prayers, every mā
prayeth not only for hym selfe, but
fyyste for the whole bodye of the
churche. Also we shoulde pray, that
G O D wylle preserve the whole
churche, although that every mē-
ber ought to be ready to obeye, yf
anye thyng be to be suffered. As
Dauid prayinge for hys armye, as-
ked the victorie, that the whole
churche myght be preserved. How-
beit thys notwithstanding, he did
knowe ryght wel, that some stode
in daunger, and some were like to
be slayne, concernynge the whyche
be

he rendered his obedience for God
to do his good will. And in dede
his prayer was not in vayne, for
it was receaved of God, and ther-
by he obtayned to many, the miti-
gacion or aswaging of the euill.

So in lyke wise, when we pray,
that the pestilence myght be lesse-
ned, we are grieued, not for our
selues onely, but we comprehend
the whole church, and al goddes
people in that place, where we be.
And our prayer is hearde of God,
and certaynly doth get health vn-
to many. His good will is, that
we should be affected wyth the ca-
res of others and of the whole con-
gregation, what tyme we bee in
prayer, as it is wytten, praye ye
for the peace of Ierusalem. Psalm
Cxxij.

When Theseus as Euripides
wyteth, receaved the deade car-
kases of the Grecians, neare the ci-
tye

tye of Thebes, and after that wa-
shed hys handes, many men mar-
ueplynge, why he comaunded not
thys fowle labour of waschyng
the dead carcases, vnto hys ser-
uautes, some answered y^e pryde
or nicenes was very vnseemly for
man, and an vn honest thyng it is
to dysdayne the calamities and
miseryes of others, when neede
requireth our helpe, for

To serue men in their calamitye,

Is no fowle thyng as seemeth me.

The example of thys is moost e-
uidentlye scene in Iesus Christe.
He thoughte it no poynte of bila-
nye to take vpon hym the paynes
of our wyckednes and sinnes, and
to bee carefull for oure miseryes.
So on our parte let euerye one of
vs be moued, wyth the calamities
and grieve of the churche, the com-
mon weale, our parentes, chylde,
frendes, and let vs hartelye praye,
aswel

aswell for others, as for oure sel-
ues.

And let vs learne by this expe- ^{Special}
rience, to knowe what the special ^{faith.}
faith is, which doeth particularly
and by name aske and loketh for
eyther deliuerance, or mitigaci-
on and aswaging of affliction, that
is, let the heart callinge vpon god
in ieopardies and corporall mise-
ries learne by faith, to be in quiete
and haue hys rest in GOD. The
more doubtyng and distrust: the
more grieues do we feeles in oure
heartes.

Now faith in some is more ardeēt
and earnest in some more feable &
faynte. In the woman of Canane
(Mat. xv) praying for her dought-
er, faith was earnest and stedfast.
So was in the Centurion. Mat.
viii. In the father which brought
his sonne first to the Apostles, and
afterwardes to Christ (Mark. ix)
D. i. faith

faith was moze colde and weake,
for he said: if thou cast (lord) helpe,
and afterwardeſ weping he did
acknowledge, and confeſſe thim-
becillitie & weakenes of his faith,
and deſired to be made ſtronge: **I**
beleue **Lozde** (ſaith he) helpe my
vnbeleſe.

Let vs learne alſo to knowe the
tremblings and fearfulnes of y
hart, whiche flieth from God, yea
although our fayth be faynte and
very colde, yet let vs alwayes
keepe this principle, y^e oure praierſ
are not fruſtrat nor in vayne, or a
tale vnprofitable, as the Epicu-
res and Stoikes do iudge & ſup-
poſe. Let vs comfort our ſelues
with the often remembraunce of
ſo many great promiſes, & let vs
conſider the diuerſitie of thinges.
Let vs knowe that we muſte
aſke by name for reconciliacion &
godſ ſauour, and ſymely beleue
that

that god graunteth it to vs, not
addynge thys condicion vnto it,
yf it be thy wyl. For God hath ex-
pressed hys wyl, and hath com-
maunded that reconciliacion, or
his fauoure shoulde be asked by
name. As for questions of prede-
stinacion, let them herein be put
away. For we ought, and it is our
duty, to iudge of the wyl of God,
by the expressed playneworde of
God.

After thys let vs concernynge
corporall afflictions, praye for ey-
ther deliuerance, eyther mitiga-
tion, or release, and that euen by
name. For herein is oure obedi-
ence necessary, yf God shal require
it of vs, and yet is not our prayer
in vayne, for it obtayneth at the
least vnto others, or vnto our selfs
eyther deliuerance or some ease.

The praye of Laurence vpon
the gridirone was not in vayne.

D. ij.

al

Prayer
for cor-
poral af-
fliction.

i. re xxxi

although he shewed hys obedience. For though he was not deliuered, yet dyd it get and obtayne more constancie vnto hym. Jonathan, though he was killed of hys enemies, when he folowed his forsaken and vnhappy father, yet not in vayne was hys prayer, for the armie and for hym selfe. For at length that part gat the victorie, the whyche he rather desired to haue the vpper hand, and he in the meane tyme also was comforted wyth secrete consolacion.

prayers
for cor-
poral be-
nefites
are not
alwayes
in vaine

Ge. xxi.
Ge. xxxi

exo. xviij

Therefore let vs not thynke these petitions of corporal benefites to be frustrate and in vayne, because y^e issues & endes do not at altimes so come to passe, as we desire: And yet do they often come to effecte, As Agar asked dryncke for her sonne, and had it: Jacob obtayned Defence in hys iourneye, that he should not be oppressed of his brother

ther Elau : Moles prayinge for
thar nye fyghtyng, hys armes vn
derpropped with a stone, atchiued
the victoꝝy : Barren Anna the mo
ther of Samuel obteyned issue: 1. Re. i.
ii. Para.
xx. xxxij.
Josaphat, Ezechias, Machabeus,
and many others by prayer didde
obtaine victoꝝy. The Ninuities
prayed, that their citey might not John. ii.
be destroyed, and it was so graun
ted. In the stoꝝies of the Gospell,
there be very many examples.

Vnto these histories let vs ioyne
the dayly deliuerances, whyche
are obtayned for the churche by
prayers in all tymes. Howe often
vnto me, howe often vnto thee,
howe often vnto euerye one of vs,
hath God beynge very coldely de
sired (but yet desired) put awaye
& aswaged no small euils. For we
must not thynke that deliuerance
hath chaunced by fortune, or come
by chaunce, as men commonly vse to

D. iij.

thynke

thynke, whyche beyng vnthanked
full after a benefite receaued, de-
spise thole whyche helped them.
As for myne owne selfe, I well
know that oftentimes by y^e helpe
of God many my calamities haue
bene mitigate.

Therefore let vs knowe, that all
delyueraunces, whether they be
of other whych we reade, or whe-
ther they be of oure owne selfe,
wherof we haue experiēce (let vs
knowe I say) that they are exam-
ples of gods promises. And being
warned both with promises, and
with examples, let vs learne to cal
vpon God, to desire and loke for
helpe, & so oure fayth and truste or
confidence, shalbe by lytell, and
lytel, moze firme and certayne.
And oure heart shal reste in hope
and expectation of Gods helpe. I
would we learned after thys sorte
to put in practyse thys verse. Caste
thy

thy care vpon the Lorde, and he shall norp-
thee, & wpll in no wyse suffer the ryghteous
to be in perpetuall trouble. God giueth
corporall gyftes as thys presents
lyfe, to thende that there maye be
alwayes some churche of God v-
pō earth, to thend that there may
be alwayes some teachers & lear-
ners, least that his doctrine shuld
bitterly perysh, and least that lear-
nyng should be forgotten. If all
thapostles had bene sodely put to
death, who shoulde haue caried a-
bode, & haue sowed the seede of the
gospel throughout y wide world:
god therfore doth gyue vnto eue-
ry teacher his course, & in y mean
while he defendeth his body, he ge-
ueth him a harborough ciuitie,
scole, & necessary thinges for his li-
uing as for example, he kept y ship
wherin Paul sailed, vntil he came
into the haven. Act. xxvij.

Let vs therefore consider and

D. iij. thinke

thynke, the very cause, wherfore
corporall benefites are geuen to
vs, to thintente we may ozderly, &
earnestly aske them, as Gods gif-
tes necessary to hys church, and
to the exercyse of our fayth.

¶ meane
(by the
whych)
and the
tyme,
(when)
exercise
our faith
or pray-
er.

Furthermore, there are two cir-
cumstaunces, which do wellexer-
cise our fayth, when we praye, na-
melye the meane & the tyme. Mo-
ses thought nothyng lesse, then to
haue wandered in the wyldernes
wyth so greate a multitude by the
space of. xl. yeares in affliction, but
peraduenture he thought, it wold
haue bene a iorneye of a moneth
longe. In like maner many exam-
ples do teache vs, that God deli-
uereth after another maner or
wayne, and in another tyme then
our weaknes doth eyther thinke
or wythe. For he doth exercise vs,
to thintent we myght wholye de-
pende and hange vpon him by faith
and

and that in no wyse we shoulde be
led by our owne opinions. Where-
fore the. iiii. Psalm sayeth. The
Lord dealeth meruelously wyth
hys saynctes. God delyuereth hym
not by mans counsailes, but he de-
lyuereth hym more wonderfullye
then mans reason, can or is able to
comprehende. And so it is sayde,
Ephe. iii. that God is able to do ex-
ceedyng aboundauntly aboue all
that we aske or vnderstande.

And as concernyng the Lordes
tarynge, there is muche written:
as Luke. xliii. in the xample of the
slow iudge, and the widdow. And
the. ii. of Habacuck, If he tary, loke
for hym, for he strayghtwaye co-
meth, and wyll not be slowe.

In no wise then we must limite
or apoynt vnto God, the meane or
way, and the tyme or season of hel-
pyng vs. But let vs altogether
commyt the whole vnto his good
wyll tyme.

we may
not ap-
poynte
to God
e pther
mean, ex-
cept the
wyll tyme.

will and disposicion, that in the
meane whyles, our eyes may loke
vpon him, and not vpon thissue of
the thinges, to the ende wee myght
the more be prouoked to prayer.
There is a right good example of
this rule in the story of Judith the
viii. chapt. When Judith knewe
the priest had limited vnto God
space of .v. dayes, she reproveth the
priest sayinge. These wordes do
prouoke more his wrath then o-
therwise. We haue appoynted god
a tyme to helpe.

Good
speede &
happye
endes in
our affai-
res shuld
be asked
of god.

Now after that we haue learned
to become ignorant of the meane
or way, & of the tyme, let vs looke
vnto god, and aske of him, that he
wold graunt happy & good lucke
to all our affayres, the whych we
oughte not to loke for otherwise
then only by hym, as in the .ii. chro-
nicles. xx. chap it is sayd: When we
know not what we shuld do, thys
only

only remayneth, that we (oh lord)
shuld lift vp our eyes and loke vnto thee. Which sentēce forasmuch
as it conteyneth a moost swete cō-
solacion and comforte, we shoulde
haue alwayes befoze vs. & especi-
ally, when we haue any doubtful
or daungerous matters in hande,
whych by mans pollicye and coun-
saile cannot be holpen, as there
be many, which happen vnto men.
But I wil adde the verses of Joa-
chim Camerarius wherein he ex-
presseth y^e foresaid saying of kinge
Josaphat to thintent they maye
put vs more in mynd of the same.

In the dimme darcknes of our milke mynde
When in our selues no counsaile we can finde
We being troubled, O God, do forthwith to
the crye,

For aske, our faith doth seke thy helpe only
O good father with thy counsaile gouerne
oure endeuoure

That al we go about maye serue vnto thy ho-
noure,

Thys

This same thinge doth the. xxxvi
psalme teache, Comende thy way
vnto the Lorde, and trust in hym,
and he will do it.

There is a notable example. Exo.
xiii. when Pharaο bringing his
royall armye marched towards
the Israelites, as though he wold
euen haue ouer runne & vtterlye
haue destroyed them, (for y^e multi-
tude and compaine of the people
of Israel, was vnarmed, and enui-
roned, partely with y^e sea, partely
with the mountaynes, so that by
flienge they could not escape, and
were in suche desperdie, as by no
mans witte, pollicie or counsayll
could be auoyded or helped) when
I saye they were in this hazarde
and perplexitie, the cried Moses:
be not affrayde, stande and behold
the wonderfull workes of y^e lord,
whiche this daye he will do. He
commaunded them to stande, that
is,

is, not to apointe any meane to
god, that they shuld not runne he-
ther oꝛ thether to seke succoure a-
gainst their enemies, but y^e nowwe,
they beinge come to this plunge,
they shoulde obey god, and in this
obedience paciently shoulde loke
foꝛ protection from God, as these
Sentences do teache. In still-
nes and in hope lieth your strenght. Item
Be still, and beholde I am the Lorde.

The first article. Let vs muse in
mynde, and reherse also in woꝛde
the thinge, which we will desire
in oure prayer. For euen foꝛ this
cause is prayer a seruice due to
god, in y^e by it we attribute this ho-
nour vnto god, namely that in the
myddest of so great miseries, he
aydeth them that call vpon hym:
and that God is in no wyse a light
name, as the Epicures dyd fran-
tikely teache, neyther that he is a-
stringed oꝛ bounde to the seconde
cause

The. 6.
is. y^e we
shoulde
waite
y^e things
we pray
foꝛ.
Prayer
is a ser-
uice of
God.

causes, as the Stoikes do folishly
imagine. And that forme or maner
of praying to God, by the whiche
we are not admonished, that we
receaue benefites from God, ney-
ther gyue thanks to God for the
benefytes receaued, that I saye,
can not be any thyng els then a ve-
ry pattering and liplabour. The
very diuels the mortal enemies of
God, do know, yea moost certayn-
ly they know, that God is a spirite
eternall, of power, wysdom, rygh-
teousnes, goodnes, and mercy in-
finite, the creator and maker of all
thynges, but yet for all this their
knowledge, they are not inflamed
to loue God, because they aske no
grace of him at al. Let vs therfore
comprehende in oure prayer some
certayne benefite, to thintente we
may know, that God is not onely
good towardes him selfe, but also
that he is liberal and beneficial to-
wardes

wardes vs. Thys prayse requi-
reth he to be geuen vnto hym.

Nowe the thynges whiche
we ought to praye for, are suche
thynges as be not forbiddē by the
commaundemente of god. Saul
myght not praye, for the takynge
away of Dauid out of this life, nei-
ther myghte Dauid praye for the
death & slaughter of Aias. But
as in the .i. John. v. it is sayde.

What
thynges
are to be
prayed
for.

Thys is the trust that we haue to
wardes God that yf we aske anye
thyng, accordyng to hys wyll, he
heareth vs. And as concernyng
the order I haue already spokē of
Before all thynges we muste aske
reconciliaciō, attonement, or gods
fauour, but yet in bayne is the as-
kinge of this & all other thynges, if
we beleue not forgiuenes of synes
In bayne had Dauid asked victo-
ry, if ther w he had not desired for-
giuenes of synne. Therefore it is

needed.

In pray
er our in
firmitye
is to be
thought
vpon.

nedefull, that sayth askyng forge-
uenes of synnes, and assuryng vs
that we are accepted for Chrystes
sake do leade the waye, and go be-
fore all petitions for anye other
thynges. This done let vs considre
our great infirmitye concernynge
both the soule and body, to the ende
we may feele our selues, to haue
nede of Gods helpe. A great part
of men doth lyue in so great darck-
nes, and wyllfull blyndnes, that
truly they do not ones thynke v-
vpon their miserye. Men whyche
be drowned and drunken in plea-
sures, menne whyche are ryche,
and welthye, menne whyche lyue
wythoute greate sorowe or care,
men whych wallowe in the presēt
commodities of thys lyfe, fewe of
these do lytle consider, what nede
they haue of God. But others
whych are burdened wyth trou-
bles inextricable for mans coun-
cell

fall and beyonde our witte, beinge
 euen as it were thrust doune with
 the waight of thinges, they I say
 are cōpelled to seke their helpe at
 God. As Clay in the xxvi. Chap.
 Lorde the people that seke vnto
 the in trouble, the same aduersitie
 which they complayne of, is vnto
 them a chastning befoze thee, first
 therfoze let vs consider y perilles
 and daungers of opiniōs and ma-
 ners. So many men which were
 moost excellent haue horriblye fal-
 len: as Adam, Aharon, Dauid, Pe-
 ter, and manye others, whereof a
 great parte hath not returned, as
 Samosatenus, Arrius, and o-
 thers. Neyther oute weakenes
 is here alonlye to be acknowled-
 ged, but also we ought to consider,
 that subtil spy the Deuil which as
 a roryng lion goeth about sekynge
 whome he may deuoure.

The deuils sub-
 teltpe in
 praper
 shuld be
 consider-
 red.

Yea the Deuil is a conning woꝝck-
 man

C. i.

The un-
sensible-
nes of
men,

man, finely he ioyneeth and way-
ueth a long & a fine pece of worke.
He dyd not so worke that Dauid
and the wyfe of Abye shoulde be
but entangled in adulterie: but he
so traueiled þ he myght beginne
a longe Tragedye vnto Dauid,
oute of þ which was veray harde
wastelinge, for therein he thought
to haue destroyed Dauid as he did
Saul. And suerly it is much to be
lamented, that ther is so much stu-
por and sodaine priuacion or want
of sence and feelinge in men: for
wher we se dayly before our eyes
examples of most sorrowful chaun-
ces, þ which vndouttedly procede
frome the deuill: yet do we no-
thinge the more earnestly & care-
fulli arme and defende our selues,
agaynst so cruell an enemy, ney-
ther agaynst so perilous daungers,
in nothinge beinge more diligente
to call vpon our protectour Iesus
Christe

Christe. The Anabaptistical sedition in the cittie of munster, was a manifest and an open rage of the deuill, and the ende of it was most terryble. But for all this, mens heartes are but littell moued, eyther with the shamefules of the rage, or with the torment of the offenders, thereby to auoyde and beware ther follies. How often I praye you doeth the deuill stirre by warre without any Just causes. How often priuately and priuely doeth he sore wounde vs, when through some goodly shew he enchaunteth vs in the familiaritie and company of wicked persons. But to be short, it is impossible to vtter the greatenes of the euilles wher in the deuill doth enwrappe men, yea the verie faithfull. Howebeit they maye be somethynge knowen by the consideraciō of thintoories of al times,

E.ij.

and

and by obseruing the dayly exam-
ples and chaunces , and by mar-
kyng our owne falles and offen-
ces.

The pe-
rilles of
oure bo-
dy, name
& goo-
des.

Moreover the perylles & daun-
gers for the hurtynge and losse of
oure bodie, of oure names, of our
goodes, of our childre, of our chur-
ches, and countreyes, whych synde
and gyue liuynges, and abydinge
places for vs and oure studies, be
both mo in numbze, and also grea-
ter, then any man at one tyme, can
utter in hys prayer. The church
lyueth in thys lyfe alwayes, even
as Daniel sittynge in the middeste
of the lions . The deuyl in all
places, at all tymes, and on euerie
syde doth lye lurkyng for vs, and
oftentymes ouerthroweth many.
Wicked men do alwayes manace
and threaten moost cruell thinges
to the godly. Alwayes therefore
let vs feare some sorowful happes
as

as there are many sodeine rupres
and falles accordynge to thys

The threed wherupon mens matters do de
pende,

Is but thynne sponne, and somethynge to
spne,

For experience teacheth vs, lokynge on the
ende,

That thynge mooste stronge, do sodeinlye
runne to rupne.

Younge persons as yet knowe
nothyng how they shoulde liue, but
thynke that men are borne to pur
sue their pleasures, to folow their
fancies, to liue at ease in the pasty-
mes of the world. And therfore de
sire they, & hunte after such geare.
But olde folkes whiche haue ta-
sted of the common miseries or
troubles, do thinke far otherwise.
For they know by experience, that
thys lyfe is altogether ful of cala-
mities, not vnlke vnto a cite, on
euery parte besieged, and fierlye,

C. iij.

yea

pea furiously assaulted now on this
syde, now on that side, wherinto
the enemies make þ walles, now
in this quarter, now in that quar-
ter, entring here with wyldc fyre,
there with vndermines, and ouer
throwing of houses, so that with
no final paines the enemies are put
backe and repelled.

Surely all wyle men are abas-
shed to se the nature of man so ex-
cellent, and yet so weake, & so sore
charged, with so greate mileries,
the whiche she is not able to beare
of her owne power.

When
ther ene-
ry man
be þ for-
ger of
his own
fortune.

It is an olde saying, that every
man is the forger of his owne for-
tune, the worker of his woele or
his woe: as though fortune were
ruled by our counsels, and that all
casualties may be foreseene & won-
ned by mā's labour and diligence.
But it is manifeste, that this say-
inge cannot bee taken of the vni-
uersall

uersal gouernemēt of man. Adam
could not foresee and preuente the
mischief of his sonne Cain, neither
sayle oute of that sea of sorrowes,
which folowed the tragedie of the
brethren, for all his power and
puissaunce.

In dede it helpeth that we shuld
 vse diligence in al thinges, that cō-
cerne the cōmon trade of liuing, I
meane, in such light matters as do
depend or hang vpon our wylles.

Scipio through his moderaciō
is y^e forger of his fortune, for that
he stirred not vp ciuil warres of a-
ny appetite to be aduēged as after-
wards Marcus Popeius, & Cesar
dyd. But doubtles, many heauye
euils do chaūce to mā, which ether
cānot be foresene, or yf they can be
somthing foresene (yet so great is
thignoraunce of man) they cannot
be auoided: for we are often decei-
ued, and take thinges otherwyle
then we should, and we perswade

oure selues wyth bayne hopes of
good lucke . As Pompeius nea-
ded not to haue stirred vp cruell
warre: but beinge kindeled wyth
couetousnes and folythe hope, be-
gyled hym selfe in his owne coun-
saile, as it is sayde, ffor oure sonde ap-
petite and desire, vanitie or bayne thinges is
the hyer. Laste of all, when that the
dice are throwen, and all is putte
in hazarde, then suche thinges do
often chaunce, whyche we can not
beare, except that God be our hel-
per. Adam and Dauid had sonken
downe in their sorowes, if they
had not bene helped of the Lord.

¶ chiefe
causes
of euill.
He mea-
neth in
hystrea-
ryse of
¶ crosse
whyche
god wil-
linge
shalt ha-
ue in
pryncipe

The causes of these so great mi-
series I haue befoze rehearsed, of
the which euen ffor the moost prin-
cipall causes philosophie & world-
ly wysedome knoweth nothing, I
meane, howe that God þ iust iudge
declareth by these testimonies, his
anger agaynst the common euill,
whyche

whiche naturally dwelleth in all men, and agaynste many particulare wicked dedes, for the whiche, common punishmentes be heaped.

And you shal see an argumente of mans wyledome and reason contrary to thys, tossed by the disputaciōs of many, & which, I think wyll not be vnprofitable to be shewed in thys place.

i. The ryghteous ought to be in prosperitie.

ii. The churche is ryghteous,

iii. Therefore & churche ought to be in prosperitie.

First we muste aunswere vnto the minore or second proposicion. The churche is ryghteous. It is true, if you meane it by imputacion, and by inchoacion in thys mortall lyfe, that is, yf you meane it, that God wyll not laye synne to the charge of his

Howe
the
churche
is
rygh-
teous.

E. v. churche

churche, and that he doth begiune
in his churche obedience to his
will. But yet, ther cleaueth and
abideth in her muche dimnes, ma-
ny doubtings of god, mani corupt
affeccions. Ther is also great fal-
les of many menne of the churche,
as of Aaron, Dauid. &c. whiche
prouoked thanger of god against
them.

In hys
treatyse
of the
crosse he
meaneth
*.

And I befoze haue shewed that þ
churche is moze afflicted, then any
other people, which call not vpon
god in veritie, for god wil that his
anger against synne be knowen
chiefely in his churche. Tiberius
& many suche like Despisinge God
although after this liffe they shall
suffer punishment, yet here they be
lesse punished than the church, by-
cause that GOD will haue his
Judgement sene, and dread in his
churche, as it is wrytten: Judge-
mente beginneth at the house of
god

god. And ther be many other causes, with I haue befoze reherſed, Now will I answer to the maior, ^{Howe} that is to the first propoſicion, ^{The} this the rightuous ought to be in prosperitie, ^{It a} ^{inſte} greith to the diuine ordinaunce, ^{ought to} & ^{be in pro} so the lawe confirmeth, he that shall prosperitie do them, shall lye therein, Also, ^{is to be} do this ^{under-} and thou shalt liue. In deuterio. xx ^{ſtande.} If thou shalt harken to y^e voyce of the lord thy god, and shalt do al his commaundements, blessed shalt thou be when thou comest in, and blessed when thou goest oute, that is in al thy polletique and domesti- cal gouernaunce, in warres, in peace in procreation of childeren, in rulinge & succession, in the defending of the churche, in puritie and in honest discipline. &c.

It is therfoze the true voyce of the lawe, and a rule of the dy- uine ordinaunce, whiche is ryghte and meete, that the ryghtuouse ought

The glo-
rification
of the
Church
is to bee
looked for

ought to be in prosperitie. But
the Gospell doeth teache thinter-
pretation of thys rule, the ryghteous
shal be in prosperitie, when the church
is glorified. In the meane tyme
God doeth differ or prolonge the
rewardes. For the church is not
yet wythoute synne. And seynge
that all the good and euill thyn-
ges of thys lyfe be but shorte, and
last but for a whyle, **G O D** wyll
not adourne the ryghteous wyth
transitory benefytes, neyther pu-
nysh the euill wyth short punysh-
mentes: but he wyll shewe hys iu-
stice in eternal thynges. Therfore
doeth he differ the chiefe rewar-
des and chiefe punyshmentes into
that euerlastynge lyfe. Yet in the
meane whyle doth he in thys lyfe
customablye punyshe haynouse
wycked dedes wyth manifest pu-
nyshmentes of the bodye, aswel to
warne vs therby of hys anger &
of

of eternall iudgemente, as also for
the conseruacion of the peace of
common weales.

The Philosophers wondered
and were astonied to se thys con-
fusion, whyleste they behelde (as
they thoughte) the good as Pal-
medes, Socrates, to be euill en-
treated in thys worlde, and y^e wic-
ked as Tiberius and suche like to
be well at ease and happye. They
searched for the causes, and trauei-
led to matche the rewarde with
they^r vertues, so that by reason
hereof came these questions: Whe-
ther vertue were inough to make
a man happye: Whether Socra-
tes was happy in that he was not
recompensed or rewarded accor-
dyng to hys vertues. The Philo-
sophers could not winde them sel-
ues out of these questions, but the
faythful Christians haue, wherby
they may euidently open them.

The phi-
losophie
call caus-
ses are
endles.

Paule

Reward-
des with
their ver-
tues are
to bee
coupled
in theyr
tyme.

Paule was happy in as much as he pleased god, & had god for his protectour & gouernour. And albeit that he did know how that in this life he was subiect to affliction, for certayne causes, yet he knewe also that hereafter the Church should be adourned not with bryefe & transitory good thinges as the course of this lyfe is. And so rewardes are to be coupled with theyr vertues in theyr tyme: rewardes I say, which last for euer, not fading away, as the goodes of this natural lyfe do. I haue opened this comune argument wherin it is reasoned, howe that the righteous ought to be in prosperite, not only that the reader might thereby be admonished of the commō questio of Philosophers, but also that euē we our selues might more attētiuely & diligētly cōsider & way our miseries & p remedies of the same.

When

When therfore we shal thinke that
we liue in such sorte as though we
were in a citie besieged & round a-
bout entrenched with enemies,
which on euery quarter doe fierc-
ly assault the same, when thus we
feele some affliction, the very nede
admonisheth vs to seeke for a pro-
tector: therfore it behoueth vs to
nombze some certayne thinges,
when we praye (as I haue alrea-
dy declared) & it behoueth also
we diligēctly marke the order of the.

First we ought to pray for remis-
sion of oure sinnes, and that God
would be at one with vs: where-
vnto let vs craue y light of the ho-
ly ghost, to kindell & cōfirme in vs
the knowledg of God, let vs beg
fayth, feare, patience, loue, & final-
ly let vs pray that god would rule
and gouerne vs in prayer, & in all
our cōsel, in teaching, learning, &
in gouerning the common weale.

Secondly

Secondlye let vs praye for cor-
poral benefites, aswel those which
be common for all others, as those
whiche be for our selues priuate,
as peace of those countreyes which
gyue harborough to the churches
and godlye congregacions, and to
studies, honeste discipline of cities,
fertilitye of the earth, prosperous
and seasonable wethers, good
health, lyuyng, successe, both in the
politike and priuate gouernemēt
protection of infantes, name, pos-
sessions. &c.

Corpo-
ral bene-
fites are
to be
prayed
for, for
iij. cau-
ses.

And let vs reiect vtterly that
folyshe fondenes of ydle ypocrites
(whych saye) that it is an vnwoor-
thy thyng, for a Christian to praye
to God for anye corporall benefy-
tes.

These fransies are ful of vngod-
lynes, for god commaundeth that
we should praye for corporall bene-
fites. And he commaundeth it as

¶

I haue before declared for thze very
necessary causes, whereof the
first is that we should knowe and
certaynly be perswaded, that the
benefytes of thys body be not cast
among men at al aduentures, but
that God is the very auctour and
geuer of all those thinges, & that
he hym selfe, doeth geue the selfe
same to his church, and cōserueth
them by his merueilous counsels.

God kept the lyfe of Abraham,
Elias, Paule, and prouide for the
harbozough, when they were wā-
deringe in the middeste of terrible
daungers, and whē they were vt-
terly out of their own natyue coun-
treys, as Christ playnly sheweth.
Y our father (sayth he) knoweth ^{Mat. 6} ²³
you haue nede of protection for
your bodies, &c. & the promyses of
whiche thinges I haue before re-
hearsed.

The second cause why that god

Is

will

wyll haue vs to aske these thinges
is to thende, that we might know
that he wyll kepe hys Church in
thys lyfe. Howe longe had saincte
Paule preached, yf he hadde been
incontinentely slayne. To thende
therefoze that he myghte teache
some lyttle tyme, he prayed for
lyfe, foode, and harborough. How
can we serue the Church of God,
yf oure bodyes be brooled with
griefes and sores. Let vs there-
foze aske tranquillitie or some ease
in oure afflictio, that we may serue
the Church. And for this cause, let
vs knowe that God wyll graunte
these benefytes, as he often wyt-
nesseth, as where Christe sayeth:
Seke fyrste the Kyngdom of God
and all these thinges shalbe geuen
vnto you. Mat. vi.

The thirde cause is, for that god
in prayinge for corporal benefites,
wyll that fapth concerning the re-
concilia

conciliacion or attonemente betwene him and vs shoulde be confirmed in our heartes.

For it behoueth that in thys requeste for corporall thinges, sayth concerning reconciliacion shoulde alwayes goe before.

I do inculcate or as it were beat in these causes to the ende we might set the in our sight and that they mighte the more prouoke vs to praye. Chrysostome and manye other doe noughtely corrupte the prayer that Iesus Christ gaue to us, when they wyll not that dayly bread shuld signifie corporal bread. The pretension of our dayly bread But contrariwise let vs know, that these thinges necessarye to the bodye, as lyfe, foode, frutes, and common weales be excellent and meruelous woorkes of God, and that they be not in anye wyse by chaunce or at auenture dispersed amonge men, but that God doth geue such

I.ij. meanes

meanes for y^e lyuelod of his church
& conserueth them also of his owne
certayne counsayll.

And let vs haue nothing to doe
herein with y^e Stoikes, which crie
out, saying: y^e seing we must serue
God freely and for nothing, these
corporal benefites ought not ther
fore to be prayed for: This they
folishnes springeth out of no little
ignorance. For they in no poynte
perceiue what thinfirmitie of this
lyfe is.

Corpo-
rall bene-
fites are
helpes of
our voca-
cions.

We do not praye for these bene-
fites as rewarde, as recompences
or wages dew to vs, although we
might sometyme so aske them, but
we pray for them as helpes of our
vocacions.

Moses could not haue gouer-
ned the people, yf his body or hys
spirite had bene ouerpressed wth
dolor or sickenes. He prayed ther-
fore for lyfe, comforte, lyuelod, to
thende

thende he might serue in his voca-
cion, & yet he serued (this not with-
standing) frankely and with a fre
heart, he murmured not agaynste
God although he was taken oute
of this lyfe, or althoughe greater
griefes (which he prayed instaunt-
ly to be taken awaye) should haue
been powred vpon him.

When we kepe such an order in
our praiers, I meane whē we pre-
ferre euerlastig benefites, & do not
in any wyse abandone our selues
or flee frō God, when he doeth dif-
fer to geue corporal benefites, yea
when he geueth none at all, then
thys prayer pleaseh hym, and he
affirmeth, that he is honoured in
such seruice, & it nedeth not to rea-
son much here abouts. For the cō-
maundementes are knowne, the
promyses are knowē, the examples
of the most holy Prophetes & Fa-
thers are knowne, who omittinge

I. iiii.

(that

that Stotke or rather Cinike philosophy dyd know certainly that al good thinges were made of god by a meruelous order, the whiche thinges muste not be mistaken or lightly regarded, but must be had in reuerence and estimation, and that God shoulde be acknowledged to be the authoz of all good thinges, & therfore to pray to him for lyfe, for the meanes of thinges to liue by, and in al thinges for his protection.

Gen. 28 Jacob when he saw the lord standing vpon the ladder, he did here not onely promyse of euerlastinge benefytes, but also of corporall benefytes. For to this intent he called Jacob & his posteritie, to the end he might edifie a church the which can not abyde or stand in this lyfe, yf that the teachers of the same should not be prouyded for of fode and harbor ough.

Forasmuch

Forasmuch as pertayneth to eternall benefytes he sayth. All the kynredes of the earth shalbe blessed in thy seede.

The promise
y^e church
shal continue

Forasmuche as pertayneth to the defence of the bodie, I meane corporall benefytes he sayeth. I wyll be thy keper whither soeuer thou shalte goe. Nowe to vs in dede, he promyseth as muche vniuersallye, as often as we here his worde, howe that the Church of Christ shal continue and remayne (the which very often and manifestly is promised) therefore let vs gather and frame our argumente aconnexis (as they call it) that he promyseth in lyke maner both lyvinge and barboroughe for his church. To conclude it is an impiete and madnes to leade awaye mens myndes from the petition of corporall benefytes in that God wyl be honoured with this honoure, &

what it
contem-
neth.

I. iij. that

that our fayth should be exercised
with such exercyses.

A forme
of prayer
is to be
used.

Let vs aske therefore orderlye
(as is before shewed) both eternal
benefites, and also corporall bene-
fites. And although prayer maye
be made with a short sigh, yet it is
profytable, aswell for the smale as
for the greate, to haue some forme
of prayer well and orderlye made
(but without supersticio) the whi-
che may direct vs to the true God,
and by the which our prayer maye
be seperated, from the Heathen,
Turkishe, and Jewissh prayer, and
we admonished of the diuine pro-
myces, & to aske for some certayne
thinges. Such maner of prayers
for the most part, were the praier
of the fyrst fathers and of the peo-
ple of Israel. They do discern di-
ligently in theyr prayers, the true
God from the false fayned Gods,
and they doe make mencion of the
testimonie

testimonie, wherby God reueyled
himself, & sometyme they set forth
the promyse, therby to signifye the
stryfe or fyght we haue in praying
As in the. xxxij. of Genesis, Jacob
sayth: O God of my fathers Abra
ham, and God of my father Isaac,
Jehouah, Lord, thou that saydest
vnto me, departe agayne to thyne
owne lande & to thy kindred, & I
wil do thee good, I am in no point
worthie that thou shouldest vse to
warde me thy mercyes as thou
doest, Oh deliuer me fro the hand
of my brother Esau, for I am sore
afrayde of hym, least he come and
smite me, the mother with the chil
dren: Thou saydest I wil do thee
good. &c. Many such formes there
be in the Prophetes. And it profy
teth diligentely to consyder the
partes. The prayer is, I call vpon
the true God which haste opened
thy self vnto my fathers, Abraham
and

and Isaac, vnto thee do I flee, not
trusting to my owne worthynes,
but to thy most sweete promyses:
I acknowledge and confesse that
I am most vnworthye of thy mer-
cies, but thou saydest thou woul-
dest helpe me. Marke here howe
he sustayneth and aydeth him selfe
wyth the cogitation and thought
of the promyle, and in it doeth he
quiet him selfe. After wardes he
putteth forth the thinge, whiche
he prayeth for, and the cause, that
the Church perishe not: Defende
me, & suffre not the mothers with
theyr chyl dren to be slayne.

And the fathers and Prophets
Doe praye after thys sorte. O God
of Abraham, Isaac and Jacob,
that is, O GOD, whiche by cer-
tayne testimonies and wytnesses
haste opened thy selfe vnto oure
fathers, Abraham, Isaac, and Ja-
cob

What
maner
of pray-
ers y^e pa-
triar-
ches &
prophe-
tes made

Jacob, and haſte made to them
promyles. Afterwardes alſo they
uſe thys forme contayned in the
tenne commaundementes. O god
whych broughteſte thy people
Iſraell oute of Egipte. Theſe
formes be often rehearſed in the
Pſalmes. Beſydes thys the fa-
thers and theyr poſteritie do adde
to the common calling and prayer
a peculier name. Elohe is the com-
mon name by the whiche the gen-
tyles dydde uſe to call vpon God.
But Jehouah (Lorde) is the pro-
per name, by the whiche the onely
Church of the fathers and the
Iſraelites dydde call vpon hym.
So doeth Jacob here ſpeake, and
in the nynetenth Pſalme, it is
ſayde, we wyll call vpon the name
of God our Jehouah or Lord, and
in all places there be exam-
ples, In ſo muche that I thinke it was
an

an vsual custome vnto the godlye,
that these two names were reher-
sed of Thomas as I suppose Iohn
xx. where he sayeth to Chyste, my
Lorde and my God.

Therfoze let vs accustome our
selues to some rehearsall, & let vs
vse a foyme oꝛ fashion godly & lear-
nedly made without supersticion,
oꝛ sozceri. Let vs not rehearse the
hymnes oꝛ songes of Orpheus
homer oꝛ Callimachus, but wyth
good hartes let vs flee vnto god,
thzough the truste and confidence
of chyst reueiled in our nature, let
vs directe our myndes vnto that
same true God the creatoꝛ, which
hath opened hym selfe in sendinge
hys sonne, & in geuing his Gospel.

Many which be slouthful, wine
bybbers, & carelesse do contempne
and set nought by recitacion oꝛ re-
hearsal. But the godly must be ad-
monished to accustome the selues,
(as

(as I haue sayd) vnto some reher-
sal, for many necessary causes. For
such a rehearsall, is a certaine con-
fession, by the whiche the Churche
priuately and publikely doeth se-
perate her selfe fro Idols, & every
man enstructeth hym selfe and is
admonished of the true God, and
of the true worship of god. Agayn
when one thinketh on God howe
he hath opened himself, and on his
promyses, then are thaffeccions,
more moued: the cogitacio or thou-
ghte of the patefaccion or opening
of hym self & of the promyses doth
enflame vs. Fayth is more seruēt,
when we thinketh howe greate a
goodnes it is, that God would so
reueyle and disclose hym selfe, that
he would shewe how he would be
called vpon, that he hath geuen vs
a mediatour, or spokesman, that he
would set forth befoze vs many ex-
amples, thereby to assure vs, that
truely

truely he heareth such as cal vpon
him.

fayth
muste be
exercy-
sed in
praying

These affections of the spirite, &
this fayth, be exercysed in prayer,
where vnto a learned rehearfall
doeth much helpe. For fayth com-
meth by hearinge, hearinge by the
worde of God: Medes muste it be
then, that that fayth is yllumined
or lightened by thinking on Gods
worde.

A certayne heremite sayd, that
ther was no worke or labour more
harde then to praye vnto GOD.
Howe beit there is no labour
thoughte more lighte easye and
common.

Joh. iiii.

But when Chryste sayeth, the
true worshypers, worshyppe the
Father in spirite and veritie, a mā
may easely perceave how harde a
thinge it is.

How is
prayer

Prayer oughte to be made in
spyrte,

spyrte, that is to saye, not in hy^{made in}
pocriſye, not in the multitude of ^{ſpirite &}
woordes, and bablinge, but in the ^{veritie.}
godly affecciōs of the heart. And
it oughte alſo to be made in truth,
that is in the true knowledge of
G O D : it muſte be dyrecte and
made vnto the true G O D and
to the mediatoure. Therefore of
neceſſityte the true knowledge of
God, and the affecciō of the heart
muſt be coupled together.

God hath opened hym ſelfe by
his woorde in ſendinge to vs his
ſonne, to thende he mighte be ſeen
in the fleſſhe, to thende in prayer
we might beholde this ſonne, and
alſo be admoniſhed of the father.

Thou mayſte not lightely re-
garde or contempne thys byſyble
conuerſaciō of the ſonne of God
amongeſte vs, neyther mayeſte
thou thinke, that he was here con-
uerſaunt

The cō-
uerſaciō
of y^e ſōne
of God
bpō erth
is not to
be light-
ly cōſp-
dered.

conuersaunt with vs for nothing.

God prouided for our Imbecellitie & weakenes, he woulde be so known, he commaundeth vs to cast our eyes vpon thys his sonne reueled vnto vs. And lyke as hys conuersacion was visible, euen so wyll he haue some rehearsall and mencion made of this God, which sent his sonne, whom so many eies haue seen, the which haged on the crosse, and arose agayne from the dead. But because it is a harde thing, to be attentyfe and diligent when one recyteth hys Prayer, therefore do the stouthful leaue of suche rehearsalles, Howbeit the church hath alwaies proposed and set them forth, and would that me should exercyse the, both priuately and publikely.

For this cause be the Psalmes geuen vnto vs which are made w meruelous great study, and christ him

him selfe hath set forth vnto vs a
forme of prayinge, and expresselye
sayth in Luke. xi. When you pray
say you. &c. He prescribeth and ap-
poynteth bothe wordes and also a
certain rehearsal, as before John
had prescribed to his disciples.

Let vs therefore holde and re-
ceave the same, which is geuen to
vs from God.

Our father, which art in hea-
uen, that is which art present in e-
uery place, thou doest see & heare
Omnipotent creator and maker
of al thinges. But when thou hast
rehearsed this part, let thy mynde
muse a while on this name father.
who is the God thou doest call fa-
ther: and why doest thou call him
so: By whom hast thou access to
come to him.

An open-
ing of
y lordes
prayer.

Heare, let the wordes of Christ
spoken, John. xiii. come into thy
mynd, no man cometh to the fa-

G. i. ther

ther but by me . And he that seeth
me seeth my father. And Joh. xvi.
vereli vereli, I say vnto you what
soeuer you shall aske the father in
my name, he shall geue it you Thou
callest then this God father which
reueyled and opened him selfe, by
his sonne Iesus Chist, in sending
him into this world, in rayling vp
the dead, and geuinge vs hys gos-
pell. And therefore Doest thou call
him our father, because he is well
pleased, and pacified by hys sonne,
and by the meanes of this Prieste
and sacrificer: offering our prayers
vnto him, he receaueth vs into his
grace: wherfore, to thintēt I may
admonishe and warne my selfe I
adde or put to these wordes.

Omnipotent, eternal, & euer-
liuing God, eternall father of our
Lord Iesu Chist, which of thyne
owne mercy hast opened thy selfe
vnto vs, and haste openly proclay-
med

med this thy dere sonne our Lord
Jesu Christe, saying: heare him,
O creator and maker of al thinges
the oneye conseruer, keper, and
helper, together with thy eternall
sonne our lord Jesu Christ, which
raygneth with the, and was ope-
ned in Ierusalē: And with thy ho-
ly spirit which was powred vpon
thapostles: O wyse good, merciful
iudge, & oure most mightie father
which art in heauen.

On this maner do we separate
our prayer, frō þ̄ Heathē, Turkes,
and Jewes, & by this meanes our
mind is admonished of þ̄ promises
Hallowed be thy name, That
is to saye, graunt that thou mayst
be truely known, þ̄ true thinges
euen thy veritie may be taught, by
the which thy glory may be truely
opened and known; graunte also
that men may call vpon thee truly
and worship the as thei should do.

G. ij.

For

For the name of god signifieth, the
knowledge, confession and prayse
or worshipping of the name of god,
and the calling vpon the same. The
thing asked therfore, which here in
the beginning is rehearsed, is the
first and soueraygne good thinge
of the which the first and seconde
commaundementes do specialle
speake and teache, that is, that god
maye be truely knowen, that the
true doctrine of God, & the worde
of the Gospel, may be sowen truly
and in all places, and that it maye
be wel and truely receyued & that
many men may righteously wor-
ship God by prayer and obediēce.

Lette thy kingdom come.

This doeth chieflie speake of the
effect of þ first petition. As though
he might saye thus. The voyce of
thy Gospel being preached abroad
gouern vs also by thi holy spirit, &
graunte that we maye beleue thy
word:

woorde: begin in vs thy kingdome,
that we maye be made heyres of
the same : And destroye in vs,
the kingdom of the deuill, horribly
creping on mankynd, and leading
men in all places, to be a beastly cō-
tempt of thee (O Lord God) to I-
dolatrie, vngacious & moost wic-
ked murthers, pleasures, lustes,
lies, and other furies. Agaynste
these euyls defende vs O eternall
father of our Lord Iesu Christ, &
gouerne vs by thy holy spirite, as
thou hast promysed, I wyl powe
out of my spirite, &c. Joel. ij.

Thy Wyll be done. That is
graunt that all men on earth may
obeye thee: graunt that pastors &
shepheardes of thy Church, that
kinges, Magistrates, Maisters,
scollers, Cytezens, and euery man
in his offyce, may duely and truely
and fortunately do theyr dueties,
and that all men may obey thee as

G. iij.

the

the Angells in heauen doe obeye
thee & please the. It is thy worke
to bring to passe, that we wretches
fooles, and weakelinges, may doe
such thinges, as be good and pro-
fytable, that we maye be instru-
mentes, and vessels, not of anger
and wrath, but of mercye, that we
maye be profytable to thy Church
and not woymes, poyson and wic-
ked spirites. The poletike gouer-
uaunce of Ezechias thou helpinge
it, was good and prosperous. The
euillitie of Sedechias was vn-
happie and wicked, because he for-
soke thee to be his helper, we doe
not repell and putte thee awaye,
but wyth a true hearte and wyth
true teares doe praye and beseeche
thee, that thou wouldest gouerne
our congregaciōs, teachers, scholes
princes, gouernours, and people, to
thintent we may do some thinges
whiche may be acceptable vnto the
As

As Paule sayeth, it is God which
worketh both that you may wil. &
worke, that some thinges may be
acceptable vnto him. For the deuil
and wicked men do study, & holde
together in greate furie, to worke
thinges vnthankfull and vngod-
ly agaynst God. They doe mayn-
taine the errours of the epicures,
Idolatrie, lustes, they stirre vp vn-
righteous warres, and they cause
most sorowefull destructions and
spoiles. But to thende that al mā-
kynd should not be made in bayne,
and þat al should not worke displea-
sing thinges vnto god: God hath
called his church, & by his holy spi-
rite doeth draw it to worke good
and acceptable thinges vnto God,
that it maye speake & preache the
true doctrine of God, that it maye
diligently heare and receaue the
same, that it may truly inuocate &
call vpon God, that it maye geue
G. iij. thanks

thanked vnto him, that it maye as-
bey him, draw many out of the de-
uyls snares, lead & gouerne others
by good and holsonie counsayls, &
finally that it may retayne peace,
and honest discipline or correctiō.

Hytherto the petitions compre-
hende most great thinges & bene-
fytes which apertayne, more to y^e
sprite then to the bodi, and that as
wel cōmon as particuler. And the
order is mooste wyselye made. For
firste, the true knowledg of God
is asked. Secondely the effecte of
the knowledg, that we might be
gouerned by y^e holy ghost: Thirde-
ly that euery man in his vocacion
and office, might wel truely & for-
tunately do his duetie. Now doth
the petition of corporall thinges
ensue.

Geue vs this Day our dayly
bread, that is to say lyuing & fode,
peace, defēce, good health, that we
maye

maye endure the laboures of oure
vocacion, gyue vs good successe in
those thinges, we doe goe aboute
concerning our vocacion as in the
bringinge vp of oure children, &c.
geue vs tranquillitie, harborough,
honest pollicies to defend & nourish
discipline, learning the lawes and
Iudgementes of the realme, pre-
serue vs from sedicion, slackenes
of correccion, and fro warres. &c.

And fo: geue vs oure trespass-
ses. We haue to fore verpe often
times shewed, that in euery praier
we muste firste aske forgeuenes of
sinnes, and also that fayth of oure
reconciliacion with God shoulde
alwayes leade the waye to all our
peticiōs. fyrst let vs alwayes cast
our eyes vpo the mediator Christ,
and let vs aske and beleue that we
are receaued into fauour, & hard
of God for his sake. Let vs know
that he is the Priest, which doeth
praye

pray for vs, and in this confidence
and trust let vs approche and come
nigh vnto god: as it is often sayd,
we beinge iustified by fayth are at
peace with God. Rom. v. Agayne
we hauing Christ Iesu our hyghe
Bisshop, let vs approche & come w
boldnes and trust, vnto the thzone
of grace. Whan therfore our vn-
worthines at any time doeth crye
oute vpon vs, stop, or feare vs, in
such sort that our consciences are
astonied, & flee from God, let vs se
how our sauioꝝ Iesus Christ doth
here commaund vs, how great so-
euer our sinnes be, to aske & praye
for reconciliacion and gods fauor.
And trow ye that he woulde haue
bidden vs aske, and not to loke for
the thinges asked to be geue vnto
vs. Let vs therfore diligentelye
thinke vpon the forgeues of sinnes,
and the mediator christ.

In these wordes is a notable
confessi

confessiō of the Church, which doth
here acknowledge that she carieth
with her synne, & much infirmitie
and weakenes. Agayne here is al-
so a cōforte set forth, for seing that
Christ cōmaūdeth that we shoulde
aske forgeuenesse of oure synnes,
wythout all doubt he wyll graunt
and geue the same. In makinge
thys petition therfore of forgeue-
nes of synnes, therewyth cal thou
to remēbraunce, some of the playn
promyses thereof, as fyrst of Iohn
i. Yf we saye we haue no synne, we
Deceauē oure selues and the truth
is not in vs. But if we confesse and
acknowledge oure synnes, he is
faythful and righteous to forgeue
vs oure offences, and to clense vs
from all iniquitie.

As for this that is here added as
We forgeue, we are admonished
of repentaunce and amendemēt of
oure lyfe, to thende we continue
not

not in synnes agaynst oure consci-
ence. For when the spirite retay-
neth in it the contempte of God, it
is not harde, accordinge to thys:
God heareth not synners, that is
suche as perseuer and continue in
synnes agaynst theiꝝ conscience.
And. i. John. iij. it is sayde: yf our
heartes condempne vs not, then
haue we a free boldenes to God
ward, and whatsoeuer we aske we
shall receaue, that is to saye, yf we
doe not perseuer and continue in
synnes against our conscience. Hi-
therto apertayneth that which is
spoken Mathew. v. Yf thou of-
ferest thy offering befoze the aul-
ter and there remembrest that thy
brother hath ought against the. &c.
And in many places the prophets
doe often rehearse this sentence,
that ceremonies & prayers of such
as perseuer and continue in synnes
agaynst theiꝝ conscience, doe not
please

please God as **Clay. i. 4. xxiij.**

Let vs thinke in how very miserable a case we are, when we can not flee vnto god, to haue him our protector, our gouernour, our helper, to be oppressed of the deuill, or to be drowned in humayne errors. In these so great perilles and miseries be all men which can not call vpon God, when they continue in sinne agaynst theiꝝ conscience.

Let vs stirre vp our selues therfore vnto repentaunce, and let vs hartely amende our maners.

But let vs know here with this thing also, that to him that repenteth the faulte is freely pardoned for Christes sake, as els where I haue often showed.

And lead vs not into temptation, that is suffer not the deuyl to drabwe or leade vs to impietie, vnbelief, and other wickednesses, defende vs agaynst the traynes and
snares

Snares of the deuill, gouerne vs in
thi light in thy coulels. Suffre vs
not to fal into errors, ether by our
ignozaunce, ether by y^e prouoking of
the weakenes of oure fleshe. The
vertue and wisdom of Dauid was
greate and wonderfull, yet we see
that he somtymes was bewitched
now by the deuyl, now by humayn
erroure and ignozaunce, as when
he commaunded the people to be
noumbred. Therefore seinge, that
we all be weake, and very infirme:
O eternall God, father of our lord
Jesus Christ, do thou rule and go-
uerne vs, and shewe vnto vs thy
holsome coulels, as wel in our pri-
uate as in oure publike businesles,
& also do thou confirme & strength
oure heartes by thy holye spirite,
that we may obey the, & in no poit
suffre vs to be vessels of wrath but
make vs vessels of thy mercy, and
profytable to thy Church.

Delpuer

Deliuer vs from euyl. This petition is generall, whych doeth aske delyueraunce from all miseries and wretchednes of this lyfe, from synne, from the tyrannye of the deuyll, from offences, from publyke and pryuate calamities, to thende that when the Church shall be wholye delyuered oute of these presente miseries, we might take parte and porcion wyth her, of the lighte, Justice, and euerlastinge lyfe, and so mighte haue the frui cion of the most swete company of the eternall God, and of our Lord Iesu Chyist, So be it.

Nowe then we see, that Iesus Chyiste hath mooste orderly composed in thys forme of prayer all the thynges whyche we muste praye for, and he woulde that we shoulde recyte it. For by expressed woordes he doeth saye:
when

when you praye saye thus, and he nameth thinges eternal, spiritual, corporal, present thinges, & thinges to come, he would that we shoulde consyder our hole lyfe, yea, rather wholy euerlasting lyfe, present perilles, and suche as be to come, the consideracion whereof, ought certaynelye to stirre vs vp to prayer. Nowe that whiche in the beginninge I warned the of concerning this, namelye who is the God we praye vnto, where thys God hath opened him selfe, and made hym selfe knownen, why he doeth heare vs, concerninge this I saye, we ought diligently to haue it in daily exercise, least oure myndes doe wander. hither & thither in praier as the myndes of the heathen doe wander in theyr prayinge.

The eternall sonne of God, dyd take hys humayne nature, and familiarly was conuersant with vs,
to

to thende that suche as praye, in
theyr praiere should thinke, & there
is none other true God, then this
which hath opened him selfe vnto
vs, sending to vs his sonne, & hath
disclosed him selfe through and by
many euident, moste true testimo-
nies and witnesses to thende, that
they whiche praye, might adresse
them vnto this eternal father, whi-
che gaue testimonie of his sonne, &
that they speake vnto hym, the
forme I haue before recyted.

Omnipotente eternall and the
euerlyuing god, the eternal father
of oure Lorde Jesu Christ, which
hast made thy selfe knownen of thy
vnumeasurable mercy, and hast spo-
ken of thy sonne Jesu Christe our
Lorde, heare him: O maker of all
thinges, conseruer, keper, and on-
ly helper, together with thy eter-
nall deare sonne oure Lorde Jesu
Christ, which raygneth with the, &
was.

A forme
of praiere

H. i.

was manifested in Jerusalem: and
wyth thy holy spyryte powored vp
on the Apostles, O wyse GOD,
merciful Judge, and mightie lord
whiche hast sayde. As truely as I lyue
I wyll not the death of a sinner, but that he
should conuert and amende: Thou haste
psalm. I sayde also, Cal vpon me in the day
of thy trouble, and I wyll deliuer
thee: haue mercy vpon me, for Je-
su Christ thy sonnes sake, whome
thou wouldest for vs, should be the
dayne sacrifice & mediatour, peace
maker, reconciler, and intercessor,
sanctifye and gouerne me by thy
holy spirite, gouerne and defende
thy Church, and those common
weales which geue harboroughe
to thy people.

A forme
of pray-
inge to
Christ.

We may also christianly vse this
forme or maner which speaketh vn-
to Christ the sonne of God.

I inuocate & cal vpon the oh Je-
su Christe the sonne of the euerly-
uing

ving god crucified for vs, & rayſed
also fro the dead, the word & liuely
ymage of the eternal father, which
haſt ſaid, Come vnto me al ye that Mat. xi.
labour, & are ladē, & I ſhal refreſhe
you: haue mercy vpon me & praye
for me, vnto thy eternall father:
Sanctifie & gouern me by thy ho-
ly ſpirite, defende me agaynſt the
deuils, lying ſpirites, and murthe-
rers, thy mortall enemyes. &c.

This ſpeaking vnto Chriſt is a
confession of his omnipotencie, for
he that on thys maner calleth vpo
Chriſt, theſame certainly beleueth
that Jeſus Chriſt knoweth all the
affeccions of mens heartes, & that
he is an omnipotēt helper, that he
geueth the holy goſt, & that he ay-
deth vs in oure neceſſities, as wel
corporal as ſpiritual. This forme
also doth cōprehend. iij. perſones:
we praye vnto the Sonne, and
name him an Interceſſoure with
H. ij. the

the eternall father, and we confesse
the holy ghost to be geuen of him.

There
are pray
ers dire
cted to
Christ in
the booke
of
the Pro
phetes &
Apostles

The prayer addressed vnto Je
sus Christ is also set forth vnto vs
sometyme by the Prophetes & by
the Apostles. Actu. viij. Lord Jesu re
ceauē my spirit. i. Thess. iij. God him
selfe our father and our Lord Je
su Christ direct & guyde our iour
ney vnto you, and it oughte not to
be doubted, but that Jacob, Gene.
xlviij. spake of this Christ when he
sayeth: God and the Angel, which
hath deliuered me frō al euil, blesse
these childre. And in y Psalm. lxxi
And for ever they shall worship hym.

Christe
by natur
is god &
almigh
tie.

This forme of Prayer also, is a
notable testimonie and wittenesse
which teacheth that Christ is God
by nature and almightie. Where
fore we maye in no wyse couple w
these prayers, any calling bpō dead
mē or wemē, for that doth obscure
darken, and corrupte true prayer:
but

but let the rule be obserued.

Thou shalt loue the Lorde thy God, and
him onely shalt thou serue. It is no trife-^{praying}
ling matter, but a playne impietie ^{to sayn}
and wickednes to establish prayer ^{tes is a}
to the sainctes departed this lyfe. ^{monstru}
^{ouse euil}
There be no testimonies or wit-
nesses taught or deliuered, fro god
concerning it, yea verely it (pray-
inge to sainctes I meane) doeth o-
penly obscure our mediator christ,
and his intercession. Agayne thys
prayinge or speakinge vnto suche
thinges as be innisible doth attri-
bute to the thinges prayed vnto,
power of Iudgemente, to Iudge
thaffections of the hearte, whiche
thinge belongeth and is proper to
the omnipotente nature onely (I
meane to god) as it is sayd, i. Chro-
nicles. xxviii. The lord searcheth
all heartes and he it is that vnder-
standeth the vniuersal thoughtes
of the myndes. And in Iere. xviij.

H. iij. I am

I am the Lord which searche the heartes. &c. It is no small faute therefore I maye well saye, but an horrible impietie to transfer and geue this honour due to God only, eyther to the Prophetes, or Apostles, ether to s. Mary or any others. In Esay it is playnely sayd the. lxiij. Chap. Abraham knoweth vs not.

But omitting inuocation vpon s. Mary, the Prophetes, and Apostles, we may thinke of them christianly, and to oure greate profyte otherwise then by praying to the.

Let vs geue thanks vnto god, that by them he hath made hym selfe better knownen vnto vs, that by them he hath delyuered, and taught vs his doctrine. Also lette vs consyder the kynde of doctrine which euery of them hath taught and lette vs geue heartie thanks vnto God that he hath confyrmed theyr

their euident testimonies, by their
workes & dedes, as by þ̄ miracles
of Moyses, Helias, & Elizeus: let vs
geue thanks, that often times he
hath renewed his church by some:
that he hath set oute examples of
mercy, in receauing suche as haue
fallē, as in Dauid, Magdalen. &c.
that he hath set forth exāples, whi-
che shew & declare þ̄ oure prayers
in necessities & perils, be hard, and
that truly we obtayn deliuerance:
As Agar obtayned drinke for her
child, Jacob, Dauid, Ezechias ob-
tayned defence. By these exāples
let vs prouoke our selues to praier
and let vs folow their repētance &
fayth. Laste of al, let vs laude and
praysse them also, because they o-
beyed God, when he called them,
and because they dyligently studi-
ed to retayne and kepe with them
þ̄ giftes of god. To speake of these
lightes & lanterns of the church,

H. iiii. I mean

Howe
the histo-
ries of
the Capu-
tes and
their sp-
ues shul-
de be set
out.

I meane the Prophetes, Apostles⁷
and many other godly men, would
make a long oraciō, and full of god-
lines, yf the histories of them were
wysely declared, and set out, bothe
for our enstruccion, & also that we
might folow their steppes.

These thinges I haue briesely
added to the ende that the goddely
readers may knowe, that prayers
to the dead, I mean inuocaciō vpo
saintes, are both to be disallowed
and also to be aduoyded, for it is a
maner & vse of the Heathen which
be accustomed to inuocate and call
vpon many goddes and dead mē,
which ether in vertue or glorious
actes dydde excell others, for those
they called Heroes half Gods, as
Hercules, Quirinus, and such like
And vndoubtedly these errours
sprang of the deuyl whiche goeth
about to extinguishe and put oute
the knowledge of the true God.

Let

Let vs therefore flee, & auoyde
such examples as be lyke þ̄ furors
of the Ethnikes, and let vs righte-
ly learne, that which is taught and
delyuered by certayn and sure te-
stimonies, oute of the word of god,
cōcerning this most excellent ver-
tue, I meane the inuocacion or cal-
ling vpon god, to thintent we might
inuocate, and with true thankeful-
nes & gratitude celebrate or wor-
ship truly and godly the true god,
the eternal father, of our Lord Je-
sus Christ, and his sonne our lord
Jesus Christ, which was crucified
and rayled agayne from the dead
for our sakes and the holy ghoſte,
which was powred vpon the apo-
stles.

After now that we haue spoken ^{an ad-}
of the petition. of benefites, & ayde ^{moniciā}
of God, let vs also admoniſhe oure ^{of than-}
selues, what we owe to God, I ^{keſe}
meane thankefulnes, for so Paule ^{ning to}
^{God.}
coupleth

coupleth them together. i. Thess.
vi. chapt. Reioyce alwayes, praye
continuallye, and in all thinges be
thankfull.

Securite
the cōpa
nion of
prosperi
tie.

But here euery man must con
fesse his faulte: we are al vnthāke
ful vnto God, and loke how much
the more we are in prosperitie: so
much the more negligently do we
thinke of God: yea many in prospe
ritie do vtterly forget God, & vn
bridel their lustes & desires, as the
examples of the most excellent mē
do shew, & experiēce hath brought
forth these sentences.

When myndes in welth the wātōs do play
Prosperite without pride to find one scarce self
may.

When Sodome by the manifest
benefyte of God was defended of
Abrahā, the armie of the Chaldeis
being ouercome, as it is shewed in
Genesis, After this notable deli
uerāce, the secure & recheles cities
within

within few yeres, did so yelde and
geue ouer the selues, to riot, super
fluitie & excesse, & for the fylthines
of their sinnes & wickednesse, they
were vtterly destroyed for a sin
guler example. Genes. 19.

Wnthan
hesulnes

The ingratitude or vnkindnes
of al mē is both great & very foule,
we receaue of god, life, wittes, edu
caciō or bringing vp, liuelood, lear
ning, the gospel, congregacions, ci
uilities or poletike gouernaūces:
we are defended & oftē helped yea
euen whē we desyre no helpe: how
beit halas, we are yet careles, se
cure, we do euē sport & play & seke
after plesures, thinking that good
thinges are geuē to vs by chaūce,
In no pointe do we acknowledge
god to be thauctor & geuer, nether
do we studie to retayne & kepe w
hs stil his beneuolēce & fauour, but
thzough our wātōnes we do kin
dle his wꝛathe, and set on fyre hys
Displeasure

displeasure. Let vs therefore be-
waile these euyls, and let vs a-
mende oure selues, and when we
knowe, that benefites come from
God, let vs acknowledge and con-
fesse, that we haue receaued them
of God, let vs not wantonlye as it
were make of God our helper and
keper, but let vs studie to please
him, and let vs by the confession of
oure mouth, and the good exam-
ples of oure lyfe, lette vs (I saye)
Demonstrate and playnely shewe,
that we are not vnthankfull for
the benefites we haue, and do con-
tinuallye receaue at hys handes,
for he wilbe honoured by this con-
fession. And first let vs admonyſhe
one another to beleue, that bene-
fices or good thynges do not hap-
pen vnto vs by fortune or chaunce,
but that God carefully careth for
vs, heareth oure prayers, and ay-
deth vs. Moreover he wyll that
thys

thyſ confession ſhall gyue wytneſſe of hyſ prouydence and care towardeſ other men. He wyl that other men ſhoulde be confirmed, ſo that they myghte beleue, god to care for mans affaires, and to heare the prayers of the Church.

Therefore doeth Dauid ſo often in the Pſalmes offer thyſ mutuall ſeruiſe or dutie, I meane the celebration of the benefyte, as in the. Cxvij. Pſalme: I ſhall not dye, but lyue, and I wyl ſhew out the workes of the Lord: I will celebrate and make thy benefytes knowne, and I wyl be a wytnes of the true doctrine. Verelye God

both requireth & alſo doth muche ſet by thankefulneſſe: And for this cauſe althougħ thankfulneſſe doth comprehend alſo the deſire and affection to obeye GOD, yet let vs not be wearye to accuſtome oure ſelues daylye to a certayne comme-

God
doeth in
deede re-
quyre
thankful-
neſſe of
vs.

comemoracion or rehearsal of hyſ
benefytes. Many when they ariſe
from theyr beds, when they go to
ſleepe, when they ſit down to meat
and when they ariſe from the ta-
ble, euen as beaſtes, doe not at all
thinke ones of God, from whome
all benefytes doe come daylye.

Thyſ mooste ſhamefull and foule
negligence, is both to be reſproued
and corrected. Daylye befoze we
aſke benefytes or good thinges of
GOD, from whom all benefites
do come, let vs thinke on y former
benefytes we haue receaued & ſo
geue thankes vnto God.

Then let vs adde a petition or
make our request & openly let the
teſtimonie or witnes of our thāke-
fulnes for the receypt of our bene-
fites appeare, ether in wytyng or
by example. Thou mayſt vſe ſuch
a forme.

A forme
of thāke

I geue thankes vnto the oh al-
mightie

mightie, eternall, & the everliuing ^{fulnesse}
god, the eternall father of our lord ^{to be say}
Iesu christ, which was reueiled in ^{de dapt}
Ierusalē, & wth thy holy spirit, whi-
che was powred out vpon the apo-
stles, I geue thākes to the (I say)
for þ^e thou of thyne exceeding great
goodnes, & mercy haste made thy
self knowē, by moſte assured & eu-
dente testimonies, & for that thou
hast made & choſē to thy self a per-
petual church, and wouldeste that
thy sonne our lord Iesus Christe
should be made a ſlayne sacrifice,
for vs, I thanke the oh good lord,
for that thou haste geuen to vs
thy Gospell, and the holye ghōſte,
for that thou doest pardon vs our
ſinnes, & doest deliuer vs from the
power of the deuil, and frō euerla-
ſting death, & doeste geue vnto vs
eternall lyfe, and for that hyther-
to in thys lyfe, thou haste vyltyed
me, wythe manys greates benefy-
tes

A forme
of thankes-
givinge to
Christe.

sites, thou hast geuen me lyfe, fode
learnig, peace, in such places wher
in I haue dwelled, and hast minis-
tered the paynes which I haue iu-
stely deserued. I geue thākes vn-
to the also oh Lord Iesu Christe,
the sonne of the liuing God, which
was crucified for vs, and dyddest
ryse agayn from the dead, because
thou hast coupled vnto the, oure
humayn nature. because thou did-
dest suffre for vs, and rose agayne
and hast redemed vs: because thou
doeste p̄serue kepe and defende
the church against the deuyl thine
enemies, and geuest and renewest
often the lighte of thy Gospell, be-
cause thou doeste forgene vs
our synnes, and geuest vnto vs e-
uerlastinge lyfe because thou arte
our mediatour, and a dayly, yea a
continual intercessor or spokema-
n for vs, and wylte also helpe vs, as
thou hast sayde: Come vnto me al-
wey

pe that laboure and are laden and
I wyl ease you. Mat. xi.

I geue thanks to the also Oh
holy spirite the geuer of life which
was powred vpon thapostles, be-
cause thou kyndekest thy lighte in
oure myndes, doeste rule, teache,
warne and helpe vs, because thou
doeste gouerne the laboures and
wozkes of my vocacion, and doest
sanctifye me vnto euerlasting life.
After thou haste geuen thanks,
let thy petition or requeste ensue,
as before I haue rehearsed. And
whensoeuer we receaue any new
benefyte, let vs expresse it and by
name geue thanks for the same.
And this recitation or rehearsing
shalbe a confession of the benefyte
receaued, whiche confession God
certaynely requirerh: But so that
the hart agree with the word and
tonge together. Let vs haue thy
true opiniõ that we escape no pe-

A forme
of than-
kes geui-
ge to the
holp goſt

3. 6

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till by chaunce or fortune, but only
by gods help and prouidence who
alway heareth oure prayers. Let
vs laude and prayse God in oure
hartes that his name is not a vain
name neither that he despyseth or
neglecteth me, but that he heareth
indeede the prayers of such, as are
amongest his faythful people, that
indeede he maketh a difference be-
twene the Church, and other peo-
ple, which do speake euyl agaynste
Christe: that God truely hath re-
spect vnto, careth for, and helpeth
hys Church, and performeth hys
promyses.

Let vs imprinte these thinges
into our owne brestes, & also lette
vs comemozate speake & rehearse
the vnto others. Let vs tel wher
we haue been holpen & delyuered,
to thintent others may be prouo-
ked, and as it were drawen or lead
to the knowledge of God.

Thankful

Thankfulness even of it self is an acceptable gifte, but it is requyred also for examples sake. Therefore doth Paul most sweetely admonish that many would aske & praye for him, to thintent the greater sorte might afterwarde geue thanks for the benefite receaved. ij. corin. i. signifying thereby thankesgeuing to be the chief & principal sacrifice, & of al other vnto god most acceptable, & for this cause of the moe to be geue, because god rather requyret to be knownen & renowned of many. And when manye doe geue thanks for the benefite receaved, then the xample is moze manifeste & notable, & many moe be drawne to prayer, feare, and fayth.

The ingratitude or vnthankfulness of mē is euē in nature horrible, as the perpetuall complaynt of all tynes do wytnesse, and the omysyon or leauynge vndoone

Thankfulness is
an acceptable
gift to God.

The ingratitude
of mē
is detestable.

3. ii.

of

of that whyche we ought to do, is
condemned bothe by diuine and
humayne sentences. And yet it is
more vsuall and accustomed to be
thankfull vnto menne then vnto
God. Howebeit, vnthankfulness
agaynst God is muche more cruel
then vnthankfulness agaynst
menne. Saule althoughe he was
vnthankfull vnto Dauid, yet he
coude not denye but that Dauid
had well deserued.

But the vnthankfull to God,
do denye God to be the aucthor
of the benefyte, they Imagen howe
that they escaped the daungers by
fortune.

To withstand and resiste these
darkeneses, and this furour, lette
vs fortifye & weapon our myndes
with diuine testimonies, and lette
vs learne that we are in dede re-
garded, holpen, and heard of God.
And when we perceaue that God
hath

hath holpen vs, lette vs acknow-
ledge, confesse, and declare to
oure selues and to others, that
God is the aucthour of the bene-
fyte, as I haue befoze rehearsed, a
fewe sentences.

We are
indeede
holpe of
God.

Psalm. xliij. I wyll not truste in
my bowe, it is not my sweorde,
that shall helpe me.

And Christe playnelye sayeth,
withoute me can ye do nothinge.
John. xv.

And Psalm. xciiij. This pooze
man cryed vnto the Lorde, and
the Lorde dyd heare hym.

Psalm. 25. My father and my
mother, haue bothe forsaken and
leste me, but the Lord hath recea-
ued me.

Psalm. 29. Geue vs help in time
of trouble, for bayne is the help of
man.

Through God we shal do great
actes, for it is he that shall treade
I. iij. Downe

Do thou our enemies.

Psalm. 126. Excepte the Lord
shall buyld the house. &c.

Psalm. 115. Thou lord hast bro-
ken my bandes in sunder, I wyll
offre vnto thee the sacrifice of than-
kelgeuing. &c.

Hierem. 17. Cursed is the man
that putteth his trust in man, and
that taketh fleshe for his arme. &c.

O blessed is the man that put-
teth his trust in the Lord, & whose
helpe is the Lord him self.

The be-
nefites
of God
are to be
publis-
hed.

It is a great labour and a very
harde thing vnto y godly mindes
euen when they haue receaued a
benefite to imprint liuely this sen-
tence in theyr heartes, namelye
that it is GOD that helpeth and
preserueth vs. But by the testimo-
nies whiche both to fore and now
I haue rehearsed, let vs confirme
oure selues, that we may be esta-
blished and certaynly assured with
oure

oure selues, that not by fortune or
 chaunce, but by the aide of our good
 God, daungers and perils be put
 awaye, and let vs shewe forth the
 benefites of God vnto our selues,
 and vnto all others. These
 thinges haue I brievely touched
 and spoken concerning the princi-
 pall sacrifice, I meane concerning
 thankesgeuinge, to admonishe the
 godlye reader, whom heartely I
 praye that diligentely he consider
 and thinke earnestly vpon the same
 thinge, & that he gather together
 sentences out of the wytynges of
 the Prophetes and Apostles to
 stirre vp hys mynde vnto faythe,
 true inuocaciō or prayer, and true
 thankfulness.

For it is verye harde in oure so
 great infirmitie to retayne & kepe
 vndoubtedlye, the true sentence
 of the presence of God, and howe
 he helpeth vs, yea even when
 I, iiii, we

The bes-
 ty godly
 do often
 doubt of
 gods pre-
 sence.

we see the manyfeste testimonies
and wytnesses, lyke as the Israe-
lites in the wyldernes, althoughe
they hadde sene verye many testi-
monies of the p[re]sence of God, yet
dyd they very often tymes Doubt,
by whom they were broughte out
of Egipte. And the Apostles sawe
the dedes and myracles of Christ
so oftē rayling vp to lyfe the dead,
and yet great was the weakenes
of theyr fayth.

Therfore seyng that perils and
daungers, be put awaye from vs
by the benefyte of God, as it often
commeth to passe, lette vs holde in
syghte, the sentences of scripture,
which may confyrme vs, and lette
vs acknowledge that god helpeth
vs, and let vs not suffre thys sen-
tence in oure myndes to be ouer-
whelmed.

Seynge that this battayle or
stryfe in oure myndes is harde, as
experience

Experiēce teacheth, and examples
wrytten of the Israelites in the
wildernesse doe warne vs, it is
oure duetye and it besemeth vs
that we shoulde be more dylig-
gente in cogitation or thinkinge
vpon the testimonies, whiche are
delyuered in the Propheticall and
Apostolicall wrytinges, that sayth
and the knowledge of the presence
of God, may be confyrmed and en-
crease in vs, lette be in syghte the
confession of Iacob. Genesis. 18.
who openly sheweth that he was,
even vntyl that presente, continu-
ally from his infancie, nourished
and defended of the good God of
hys father Abraham and Isaac &
he maketh mencion of the Angell,
that is of the sonne of God, by the
whiche he sayeth, that he was dely-
uered from all euyls. Euen so, also
the thankegeuing of Dauid rea-
dy to die, should be an example vn-
to

to vs. ij. Kynge. xxiij. He hath de-
 lyuered me fro them whiche hated
 me. Lette vs certaynly perswade
 our selues, and knowe that by hu-
 mayne or mans counsayles, and
 helpe, all daungers cannot be re-
 moued, and discusse, as Hieremie
 in hys. i. Chapter playnely sayth,
 I knowe (O Lord) that it is not
 in man to order his owne wayes.
 Howe me ipe thynges chaunled
 to Moyses, Samuell, Dauid, E-
 zechias, and to be shorte vnto all
 Gouvernours, whiche to mannes
 counsell were inextricable, and not
 able to be auoyded. Therfore lyke
 as they dyd, so lette vs desyre and
 praye to GOD, to be gouerned,
 ruled, and holpen of hym, and whē
 the ende of oure affayres be quiet
 and peaceable, lette vs confesse as
 the trueth and matter is, that
 we are helped and defended of
 GOD.

It is not
 the indu-
 stry of
 mā that
 can put
 away pe-
 rilles.

In

In this our tyme also we haue
sene manye examples, whiche are
mete and besemeth vs to publishe,
to thintente the benefytes of God
maye be celebrate, well spoken of
and praysed. **G O D** hath geuen
peace so manye yeares, to oure
Churche or congregacions, ney-
ther hath he alonely geuen peace
neither alonely hath he letted the
indeuours of the ennemyes: but
also he hath oppressed and kepte
downe, manye offences or slaun-
ders, spronge vp abroade euerye
where, and for the mooste parte
hath so gouerned and ruled the
studyes and Iudgementes of
them, which beare rule in the con-
gregacions, that sincere doctryne
is taughte in all places, in oure
Churches.

For these great benefites I geue
thākes to god ꝑ eternall father of
our

our Lorde Jesu Christ, and with
my hole heart beseeche him, for his
sonnes sake Jesu Christ our lorde
which was crucified for vs and re-
suscitate, that he wyll gouerne
vs by his holpe spirite, from
hencefoorth and for euer
more. So be it.

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